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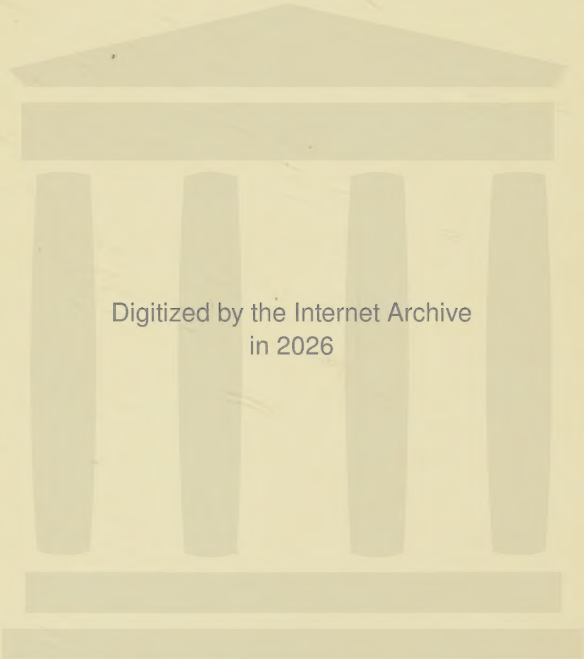
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PERSONAL AND IDEAL ELEMENTS IN EDUCATION

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PERSONAL AND IDEAL ELEMENTS IN EDUCATION

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BY

HENRY CHURCHILL KING

PRESIDENT OF OBERLIN COLLEGE; AUTHOR OF "RECONSTRUCTION IN THEOLOGY" "THEOLOGY AND THE SOCIAL CONSCIOUSNESS"

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PREFACE

OUR age, as has been truly said, is so strongly characterized by "a stupendous reliance upon the trustworthiness of machinery" that one can hardly doubt that there is constant need of emphasis upon the personal and ideal elements of life. Both the scientific and the industrial expansion of our time, which involve such universal use of the mechanical as to both means and point of view, are so impressive that we are unconsciously drawn into an overestimation of mere mechanism. And we are thus in danger of forgetting that in education, in ethics, in religion, and in all true living, it is still true that the most important facts are persons; and that "a man's life consisteth not in the abundance of the things which he possesseth." Not in one-sided reaction against the mechanical view, then, but in full recognition of the indis-

pensableness of mechanism everywhere, we yet have great need to insist that mechanism is to be completely subordinated to the personal and ideal interests of life; that in the making of men we must take into account the entire man in the whole range of his interests, and must see that the personal factor is of supreme importance.

These convictions underlie all the addresses which make up this book, and may serve to justify its title; and the addresses are here brought together, thus, because it is hoped that they will be found to have some real unity, pertinence, and suggestion. At the same time, this very fact involves some repeated use of similar lines of thought.

The addresses can hardly fail to have the unity that arises from an emphasis upon the same great principles applied to related but different important problems: the problem of college education; the problem of the fundamental relation of religion to education, ethics, and life; the problem of the ed-

ucational side of religion; the problem of a psychological comparison of educational and evangelistic methods in religious work; and the problem of the conditions of individual ethical attainment. In these varied discussions I express my conviction that college education cannot hope either to retain or regain, as the case may be, its important place in the national life, except as it recognizes itself as giving preëminently the supreme training of the entire man for living; that our life, individual and national, must suffer if we do not recognize the essentially fundamental nature of religion; that religious education itself can only count as it ought, when its breadth and its preëminently personal character are clearly recognized; that real justice can be done to the different methods naturally used in religious work only by a careful psychological study; and that, as the mechanical view everywhere requires an ideal view to complete it, so, on the other hand, in the attainment of high character, the definite physical and psychological con-

ditions involved in our natures cannot be overlooked. The immediate practical nature of the last address will be pardoned.

All the discussions, I trust, may be found to have, also, some special pertinence at the present time, in view of the serious questions raised concerning the precise function of college education, and in view of the awakened interest in religious needs, and in the educational side of religion.

For the very reason that the problems discussed are in no case without some special difficulty, and because the attempt is made to apply, in their discussion, principles that seem in real danger of being too much overlooked, it may be hoped that the treatment of the problems may have, too, some real suggestiveness.

HENRY CHURCHILL KING.

Oberlin College, September, 1904.

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PERSONAL AND IDEAL ELEMENTS IN EDUCATION

THE PRIMACY OF THE PERSON IN COLLEGE EDUCATION

THE numerous inaugurations of college presidents in the last three or four years have necessarily called out extended discussions of educational aims. A late-comer in the field hardly feels at liberty to ignore, and he certainly does not wish merely to repeat, what has been already well said. To a certain extent he *must* probably do both; for he can hardly contribute more than his individual viewpoint, and may, perhaps, count himself fortunate if, taking advantage of the discussions of his predecessors, he can by a single degree advance to greater clearness the exact problem of college education.

But he may still find encouragement to

believe that the task naturally set him is not wholly useless, when he remembers that, in spite of a considerable consensus of opinion on the part of college presidents as to what a college education in general ought to be, the problem of the precise place of the college in our actual educational system has perhaps never been at a more critical stage than now. That at least an increasing number of thoughtful observers feel this to be the case, there can be no doubt. President Butler only voices the fear of many when he says: "The American college hardly exists nowadays, and, unless all signs mislead, those who want to get it back in all its useful excellence will have to fight for it pretty vigorously. The milk-and-water substitutes, and the *fiat* universities that have taken the place of the colleges, are a pretty poor return for what we have lost."

For the rapid changes that have taken place in college education in the last twenty-five years have carried with them, in many quarters at least, unforeseen and far-

reaching consequences. The study of these consequences has brought to some of the most careful students of education, with whatever recognition of gain, a distinct sense of loss, most definitely expressed, perhaps, by Dean Briggs in his "Old-fashioned Doubts Concerning New-fashioned Education."

Other changes in other departments of education have greatly complicated the problem of the relation of the different members of our educational system. Revolutionary changes, that seem almost if not quite to involve the elimination of the college, are soberly, even if reluctantly, suggested by distinguished educators. And other changes of relations that appear at first sight less serious, in which the colleges themselves are acquiescing, may in the end make any adequate attainment of the older college ideal equally impossible. The result of the entire situation, therefore, is to press today upon American educators, as never before, these questions: Has the American college a real function, a logical and vital place in a comprehensive

system of education? or is it the blunder of a crude time and a crude people, an illogical hybrid between the secondary school and the university, that ought to hand over a part of its work to the secondary school and the rest to the university, and to retire promptly from the scene with such grace as it can muster? or, at best, is its older function now incapable of realization?

I. THE FUNCTION OF COLLEGE EDUCATION

Just because these questions concern the place of college education in a system of education, they can be answered only in the light of a comprehensive survey of the entire problem of education.

The problem of education in its broadest scope may perhaps be said to be the problem of preparation for meeting the needs of the world's life and work. Much of the training belongs necessarily to the home and to the interactions of the inevitable relations of life. Much of it, probably, can never be brought

into any organized system. But organized education must do what it can to insure, first, that no men shall lack that elementary training and knowledge without which they are hardly fitted at all for ordinary human intercourse, or for intelligent work of any kind in society, still less for growing and happy lives; second, that there shall be those who can carry on the various occupations demanded by our complex civilization, in the trades, in business, and in the professions; third, that there shall be investigators, scientific specialists, extenders of human knowledge, in all spheres. None of these needs are likely to be denied—not even the last; for our age has had so many demonstrations of the practical value of scientific discoveries that it is even ready to grant the value of the extension of knowledge for its own sake. That, then, every man should have the education necessary to render him a useful member of society; that the necessary occupations should be provided for; that there should be a class of scientific specialists constantly push-

ing out the boundaries of human knowledge, —we are all agreed. And to this extent, at least, the problems, first of the elementary schools; second, of the trade, technical and professional schools; and third, of the university proper, are recognized and justified.

Our difficulties begin when we try to define more narrowly just what is to be included in our first group of schools. Exactly what education is indispensable that one may become a useful member of society? Virtually, we seem to have decided that that indispensable education is covered in our primary and grammar grades; for the majority do not go further, and compulsory education does not require more. And yet, with practical unanimity, the United States have decided that the State is justified in furnishing, and, indeed, is bound to furnish, that smaller number of its children who are willing and able to take further schooling, opportunity to continue for three or four years longer in studies of so-called "secondary" grade. The State can justify this procedure only upon the

ground that such further study prepares still better for citizenship, and that it is of value to the State that even a much smaller number should have this better preparation; or, also, and perhaps more commonly, upon the practical ground that the secondary education furnishes the knowledge and training which, if not indispensable to citizenship, is indispensable to many of the higher occupations and forms of service to the State. No sharp line, certainly, can be drawn between the studies of the grammar school and those of the high school. And we all recognize and justify the secondary school, and unhesitatingly include it, as practically indispensable to the State, if not to all its citizens, in our first group of schools, to form the unified public-school system.

But it needs to be borne clearly in mind, that if the true justification of elementary and secondary education is the preparation of useful members of society, it cannot be regarded as merely intellectual. The moral side of the matter is, if there is any difference, even

more important—the learning of order, of obedience, of integrity in one's work, of steadfastness in spite of moods, of the democratic spirit, of a real sense of justice, and of the rightful demand of the whole upon the individual. If these are not given in some good measure, then, whatever the intellectual results, in just so far, from the point of view of the State, public-school education is a failure. And yet no doubt it must be said, that since in America the school children are all in homes, the American public-school teacher has, quite naturally, not regarded himself as primarily charged with anything but the intellectual training of the child. Other training has been largely incidental—taken up only so far as the order of the school demanded, or as it was inevitably involved in the situation. Even so, the moral training has been by no means unimportant. But it may be doubted if there is any change in public-school education so important today as that the teacher should plainly recognize that his real responsibility is to train his

charges to be useful members of society, with all that that implies. Let the child and the parent and the teacher all alike understand that the State undertakes the free education of all its children just because it hopes thus to prepare them to be valuable members of a free people; and that whatever is necessary to that end, provided it does not violate individual consciences, is within the function of the public school. This means, of course, that it is the business of the public school to teach *living*, as well as studies.

But with this recognition of the broader function of the public schools, with the necessary acknowledgement of a real broadening even on the intellectual side of technical and professional courses, and with the present common admission of the danger of a specialism not broadly based, is the distinct function of the college clearer, or has it rather been taken on by the other members of the educational system? To a certain extent, no doubt, the latter is true and ought to be true.

But we might well argue for college education, in line with the more practical argument already made for secondary education, that the highest success in the great occupations of the world's work, including scientific specialism, requires an education preliminary to the technical training, more extended not only, but of a broader type than secondary education can furnish. This seems commonly granted now by the technical schools themselves. And this position is no doubt correct. But is this the chief reason for college education? It is not merely for the purpose of carrying on the world's work in this external sense that college education exists, nor does this sufficiently define its function. The college does not look beyond to the technical or professional school, or to the university proper for its justification; but rather is itself the culmination of the work that at least ought to be undertaken by the public schools.

We might, therefore, argue again and more truly, probably, for college education, in line

with the other argument for secondary education: that the world needs preëminently the leadership of a few of greater social efficiency than any of the other types of education by their necessary limitations are able to offer. For when all is said that can possibly be said for elementary, secondary, technical, professional, and specialized training, what still do the world's life and work need? All these are necessary, but obviously, for the highest life of society, much more, and much that is greater, is demanded. Here are instruction and discipline, technical skill and professional training, and heights of specialized knowledge. "But where shall wisdom be found, and where is the place of understanding?" The elementary school saith, "It is not in me"; and the secondary school saith, "It is not with me." It cannot be gotten for technical skill, nor shall professional success be weighed for the price thereof; it cannot be valued with the gain of the specialist, with his enlarged knowledge or his discovery. "Whence then cometh

wisdom, and where is the place of understanding?"

One cannot answer that question by raising small inquiries of immediately appreciable gain. Let us ask, then, the largest questions and note their generally admitted answers. Assuming that the world and life are not wholly irrational, what is the best we can say concerning the meaning of the earthly life? What is the goal of civilization? What is the danger of the American nation? What are the greatest needs of the individual man?

The wisdom of the centuries has not been able to suggest a better meaning for the earthly life, than that it is a preliminary training in living itself. The goal of civilization, our sociologists tell us, is a rational, ethical democracy. Our political students insist that the foremost danger of the nation is the lack of the spirit of social service. The greatest needs of the individual man are always character, happiness and social efficiency. If these are even approximately

correct answers to our questions, then the deepest demands to be made upon an educational system are that, so far as it may, it should give such wisdom in living as should insure character and happiness to the individual, and that spirit of social service that should make men efficient factors in bringing on the coming rational and ethical democracy.

This requires that somewhere in our educational system we should attack the problem of living itself and of social service in the broadest possible way, and in a way that is broader than is possible to either the elementary or secondary school, though neither of these may legitimately shirk this task. *Just this, then, is the function of the college: to teach in the broadest way the fine art of living, to give the best preparation that organized education can give for entering wisely and unselfishly into the complex personal relations of life, and for furthering unselfishly and efficiently social progress.* As distinguished from the other forms of education, it has no primary reference to

the earning of a living, or to the performance of some specific task; it faces the problem of living in a much broader and more thoroughgoing fashion; it does not specifically aim or expect to reach all, but seeks to train a comparatively small self-selected number who shall be the social leaven of the nation.

If the task so set the college seems too large, let us remember not only that the admitted individual and social goals require no less, but also that the outcome of the maturest thinking upon man and his relation to the world, indicates that the best anywhere can be attained only through such breadth of aim.

For if we seek light from *psychology*, we are confronted at once with its insistence upon the complexity of life—the relatedness of all—and upon the unity of man. But these principles deny point-blank the wisdom of an education exclusively intellectual, and require rather, that, for the sake of the intellect itself, the rest of life and the rest of man be not ignored. Positively, they call for an educa-

tion that shall be broadly inclusive in its interests, and that shall appeal to the entire man.

If we turn to *sociology*, we meet, if possible, an even stronger emphasis upon the complexity of life, and a clear demand that, back of whatever power the individual may have, there should lie the great convictions of the social consciousness, that imply the highest moral training, and set one face to face with the widest social and political questions. No narrow education can meet the sociological test.

And if we ask for the evidence of *philosophy*, we have to note that its most characteristic positions today in metaphysics and theory of knowledge — its teleological view of essence, its insistence that the function of knowledge is transitional, and that the key to reality is the whole person—all refute a purely intellectual conception of education and logically require a broader view of education than has anywhere commonly prevailed.

And if as a Christian people, professing to

find our highest ideals in the *Christian religion*, we seek guidance from its goal—that all men should live as obedient sons of the Heavenly Father and as brothers one of another—we are face to face again with that problem of the complex world of personal relations, that cannot be solved except through the training of the entire man.

In all these lines of psychological, sociological, philosophical and Christian thinking, our theories are right; our practice in education at best lags far behind. Every line of modern thinking is a fresh insistence upon the concrete complexity of life and upon the unity of man, and demands an education broad enough to meet both. Nothing justifies the common extraordinary emphasis on the intellectual as the one aim of education.

It is not, then, by accident that we speak of the necessity of a liberal education. For let us notice that even on the intellectual side, the most valuable and vital qualities cannot be given by rule or by any narrow technique. The supreme demand is for what

we call sanity, judgment, common sense, adaptability—all different names, perhaps, for the same thing, namely, ability to know whether a given case is to be treated according to general precedent—by appeal to a general principle—or decided upon its individual merits; to know whether our problem is one of classification, or one of more thorough acquaintance with the particular. No rules or methods of procedure can make a reasoner or an investigator; for the vital point is to pick out of a *new* situation the exact element in it which is significant for the purpose in hand. The case cannot have been anticipated; the only help that education can give is through much practice in discrimination and assimilation, and through the bestowal of a wide circle of interests, æsthetic and practical, even more than intellectual. Interpretive power is similarly conditioned, and calls for the richest life in the interpreter. Even the scientific spirit, then,—the most valuable gift of a scientific training,—is not merely intellectual. Still less

are the historical spirit and the philosophical spirit intellectually conferred; they require at every turn the use of the key of the whole man.

And we certainly have a right to ask of education that it bring men to appreciation of the great values of life—what else does culture mean?—to æsthetic taste and appreciation, to moral judgment and character, to the capacity for friendship, to religious appreciation and response.

But if we have a right to demand from an educational system in any measure these qualities—judgment, adaptability, discernment, interpretive power, the scientific, historical and philosophical spirit, and the culture adequate to enter into the great spheres of value—æsthetic, personal, moral and religious,—it is evident that they can be given only indirectly and through the most liberal training. Do they not lie, in the nature of the case, quite beyond the limits of elementary, secondary, professional, or specialistic training, and constitute the great aims of college edu-

cation? Is there anything else likely to take the place of the college in performing this greatest educational work?

It will hardly be contended by any, I judge, that technical or professional training, for the very reason that it does and must aim primarily at direct preparation for a particular calling, can give with any adequacy this indirect and liberal education.

And it is difficult to believe that any one who has measured with seriousness the greatness of the need of which we have just spoken, and the breadth of the education required to meet the need, will be able to think that the secondary school, even if extended two years, is, or can be made, sufficient to the task. For, in the first place, it is only reasonable that our educational system should somewhere recognize the special significance of the transitional character of the period of later youth, and definitely provide for it. That period peculiarly needs the kind of separate training given by the college, with its increased call for independent

action, and (as compared with the high school) its greater possibility of bringing all sides of the life of the student under some common and unified training. Is it too much to claim that the college, at its best, *has* proved an almost ideal transition from the stricter supervision of the secondary school to the complete individual liberty of the university proper?

Moreover, it is quite wide of the mark to argue, as against the need of the college, that the high-school graduate of today has often done as much work in many lines as the college graduate of fifty years ago. That may be true, but the real question is this: Is he proportionally as well prepared to meet the complex demands of modern life, as the college graduate of the older time, the conditions of the much simpler life he confronted? The question, in other words, is not one of absolute attainment, but of proportional preparation for life; nor one of amount of knowledge merely, but of adaptive power. In education, we are least of all at

liberty to ignore the increasing complexity of modern civilization.

But the decisive reason, after all, why the secondary school cannot take the place of the college is this: that one has only to review the list of qualities required for the completest training for living, to see that the deepest of the interests involved simply cannot be appreciated at the secondary school age, even if extended two years. I have no desire to underrate the attainments of the secondary school graduate, but I cannot forget that the true scientific spirit, the historical spirit, the philosophical spirit, power of wise adaptation, and appreciation of the greatest spheres of value, are all plants of slow growth, and necessarily pre-suppose a certain maturity of mind. What does the whole principle of psychological adaptation in education mean but just this, that you cannot wisely overhasten life's own contribution? It seems to me too often forgotten, that the two later years, which it is sometimes proposed to cut off from the college course, are precisely the

years which, from the broader and deeper point of view, can least of all be spared. Generally speaking, you simply cannot make a philosopher of a sophomore. He has not lived enough. In like manner, the key to the greatest values of life is simply not yet held before the dawning, at least, of some real maturity.

Nor do statistics as to age seem to me greatly to affect the problem. With an advancing civilization, the period of youth for women certainly has been generally extended with real gain; probably it is wisely extended for both men and women. In any case, I see no reason for believing that the average sophomore is relatively maturer today than his compeer of the earlier time.

These considerations seem to me sufficient to show that we have no good reason to expect the secondary school to take the place of the college.

And we have still less reason to expect the university to take the place of the college, unless college and university are re-

garded as essentially interchangeable terms. If the university proper has any really distinctive function, so far as I am able to see, that must be regarded as the training of the scientific specialist. I am quite ready to admit, and to assert, that even the university cannot wisely ignore the claims of citizenship; but just because its primary aim is specific and limited, its recognition of these claims must be almost wholly incidental — in spirit and atmosphere rather than in its proper training.

The university, then, properly so-called, cannot do the work of the college; first, because its aim is distinctly and entirely intellectual; and, second, because it assumes, with some reason, that it is dealing with fully mature men, in whose case any imposition of conduct and ideals would be out of place, and this assumption accentuates still further its strictly intellectual aim. But besides this, in the very nature of the case, in its exclusive specialism, the university lacks, necessarily, the breadth of aim required in the full-

est training for living, and quite fails to make its appeal to the entire man; and so shuts out both indispensable interests and indispensable training. Even on the purely intellectual side, for the very reason that it looks to specialism in each line, it is likely quite to lack those general courses that even the specialist needs in other lines than his own. These three essential differences, then,—the purely intellectual aim, the assumption of the maturity of its students, and its exclusive specialism,—make the atmosphere of the university distinctly different from that of the college, and make it impossible that it should ever do the work of the older college.

In fact, it is hardly too much to say that the greatest losses that college education has suffered are due to the fact that the attempt has been mistakenly made to carry over the spirit of the university into the college. As American educators awakened only slowly to the true conception of the university proper, and then, with the natural enthusiasm of a new-found ideal, exaggerated the value of

the university's function, the college and university ideals were naturally confused, and the true college ideal almost lost in the process. Many circumstances have favored this tendency. The confusion was real and honest. Colleges were growing into universities. Many changes in college education itself were necessary. But the greatest damage was done, simply because the colleges were cowardly in the face of unwise and ill-founded criticism made from the standpoint of the university, and were either ashamed to resist the exclusively intellectual trend, or lazily unwilling to keep the increasingly difficult responsibility of the broader college training.

As a natural consequence, many of our colleges and universities have presented the anomalous condition of being filled with students who claimed both the liberty of men and the irresponsibility of boys. Naturally, too, aside from sham universities, those colleges have been in most danger in this respect of losing true college ideals, that have

been in closest connection with the university, especially where the same courses and instructors and methods and discipline and aims have served both college and university. Courses admirably adapted for the exclusive specialist may be quite unprofitable as the chief pabulum of a college course; and a method of treatment, not only justified, but almost demanded in dealing with really mature men, may be quite inadequate and unwarranted for the student whose ideals are in flux, and the appeal of whose entire personality no instructor has a right to ignore. "Is not the life more than meat? and the body than raiment?" The college needs much more than a highly trained specialist in the teacher's chair; it can never spare, without disastrous loss, the close personal touch of mature men of marked interest in the wide range of the life of others, and with character-begetting power. And it cannot spare a real training that is far more than intellectual. Indeed, if I understand President Butler aright, in his tentative sug-

gestion of halving the college course, it is exactly the state of the universitized college that has made him regard the halving of its course as no great disaster. The suggestion would seem warranted, however, only if we must regard the cause of the college as already lost, and count it hopeless that either educators or the public should be again awakened to the priceless value of the work of the true college.

Nor do I believe that, with whatever losses, the college has quite failed to give the liberal training required. Many a college teacher can confirm from his own repeated observation President Wilson's words: "Raw lads are made men of by the mere sweep of their lives through the various schools of experience. It is this very sweep of life that we wish to bring to the consciousness of young men by the shorter processes of the college. We have seen the adaptation take place; we have seen crude boys made fit in four years to become men of the world."

Mistakes, no doubt, have been made, serious losses sustained, and there are grave dangers to be guarded against in all our colleges. The utilities have been over-insistent; the aim has been too merely intellectual; specialism has claimed too much; the standpoint and method of the university have prevailed to an extent quite beyond reasonable defense; and, in consequence, at multiplied places the rights of the entire personality have been ignored.

But, on the other hand, no mere reaction to the older college is either desirable or possible. Men came to see that they were in a new world that required for wise and fruitful living a broader curriculum than the older college ever afforded. A change here was inevitable.

So, too, it can hardly be doubted that there was needed greater emphasis on a close and living and practical relation to the actual world; fuller recognition of the meaning of hard, honest, intellectual work, and of the sound psychological basis of the

laboratory and seminar methods; a better adaptation to differing individuals; and, for the very sake of greater power in the more general courses, a real approach to something like specialism in at least one line of study. In all these important respects, the changes toward the newer college have been not only practically justified but thoroughly right.

Now, is it possible to combine the gains of the new with the indisputable advantages of the old? What changes in the present situation are demanded, if the true function of the college is to be completely fulfilled? The present lack seems to me plainly to lie in the comparative neglect of the entire personality. How are these needs of the complete personality to be met in education? What are the means and what is the spirit required?

The direct study of human nature in its constitution and in the relations of society ought to enable one to answer these questions with some precision. In other words,

if college education has really the broad function that has been ascribed to it, it ought to be able to meet a psychological and sociological test. Modern psychology—with what seems to me its preëminent fourfold insistence, upon the complexity of life, the unity of man, the central importance of will and action, and the concreteness of the real, involving a personal and a social emphasis—has its clear suggestions. And modern sociology, too, with its demand for a social consciousness that shall be characterized by the threefold conviction of the essential likeness of men, of the mutual influence of men, and of the value and sacredness of the person, has its definite counsel. The proper fulfilment of the function of the college, this seems to indicate, requires as its great *means*, first, a life sufficiently complex to give acquaintance with the great fundamental facts of the world, and to call out the entire man; second, the completest possible expressive activity on the part of the student; and, third, personal association

with broad and wise and noble lives. And the corresponding *spirit* demanded in college education must be, first, broad and catholic in both senses,—as responding to a wide range of interests, and looking to the all-round development of the individual; second, objective rather than self-centered and introspective; and, third, imbued with the fundamental convictions of the social consciousness. These are always the greatest and the alone indispensable means and conditions in a complete education, and they contain in themselves the great sources of character, of happiness, and of social efficiency. *The supreme opportunity, in other words, that a college education should offer, is opportunity to use one's full powers in a wisely chosen complex environment, in association with the best;—and all this in an atmosphere, catholic in its interests, objective in spirit and method, and democratic, unselfish and finely reverent in its personal relations.* Such an ideal definitely combines the best of both the older and the newer college. And the colleges that most com-

pletely fulfil this ideal have, I judge, a work which is beyond price, and without possible substitute.

Before passing to the discussion of the means and spirit demanded in a true college education, a word further concerning the relation of the college to the professional training seems desirable. In this whole problem of the possible shortening of the college course for the sake of students looking to professional studies, several things need to be kept closely in mind if confusion is to be avoided.

In the first place, if the professional course is a full rigorous four-year course, this ought to mean, and usually does mean, that it has been laid out on somewhat broad and liberal lines, and not with reference to mere narrow technique. And the student who is to continue his study through such a course can more easily afford to abridge the time given to the two courses.

This same broadening of the professional course, moreover, makes possible an entirely

legitimate adjustment to the coming professional study on the part of the college. In every broadly planned professional course of four years, there is quite certain to be at least a year of work of so liberal a character that it may be justly counted toward both the college and the professional degree. And the colleges which can offer such work of first quality for the different professions can meet squarely and strongly every legitimate demand for abridging the entire period of study and can then, in all probability, in the great majority of cases, render a better service to the student himself, to the professional school, and to society, by retaining the student in the atmosphere of the college through his full four years.

It is further to be noted that, in any case, this reason for shortening college courses holds only for such professional students. For the majority of college students, including almost all the women, such shortening is not called for, and would be only a calamity. Even the smallest real colleges, therefore,

that can do very little in the way of adjustment to professional courses, and that may have to lose many, perhaps most, of those looking to professional work, would still have their former most important service to render for the majority of their students.

Moreover, it seems to me wholly probable that a good proportion of the very ablest and clearest-sighted of those going into the professions will still choose not to deprive themselves of the very best the college can give them, and will therefore prefer not to specialize in college in precisely those subjects to which the larger part of all their later study, in any case, must be devoted. And, through specialization in other lines, such exceptional students will look forward confidently to a larger life and a higher professional success than could otherwise come to them. These wisest students will certainly not wish to sacrifice acquaintance with the natural great broad human subjects of the last year in college to professional specialization. And even those students who feel compelled to abridge

their entire period of study, if they are wise, will so scatter their preliminary professional study through their college course, as to insure that at least a part of their maturest time in college may be given to those great subjects, like philosophy, that require some real maturity of mind to be most profitably taken. I do not believe that the proper demands of both liberal and professional training can be met where it is attempted to cover both courses in six years. Even where the requisite subjects are all covered by brilliant students the value of the outcome may well be doubted. The work is likely to be done under such a sense of hurry and pressure as quite to preclude results of the highest kind. Haste is nowhere more certainly waste than in education. For it is not to be forgotten that it is time, and some real sense of leisure and opportunity to take in the full significance of one's studies and to knit them up with the rest of one's thinking and living—it is just these things that distinguish real education from cramming.

II. THE GREAT MEANS IN COLLEGE EDUCATION

1. *A Complex Life.*—And, first, the college must furnish a life sufficiently complex to insure to the student a wide circle of interests, and to call out his entire personality.

Aside from its psychological basis, justification for this prime emphasis on breadth in college education is everywhere at hand. For philosophy has practically to recognize, even when it does not theoretically and directly assert, that "to be is to be in relations." Science cannot forget that, as the scale of life rises, there must be correspondence to a more complex environment. The philosophical historian finds the main safeguard against the retrogression of the race in an increasing self-control, due to the steady pressure of great and many-sided objective forces organized in institutions, laws, customs and education. The supreme educational counsel and the secret of full mental wakefulness both seem often to be found in concentration upon relations. Our follies usually go back to the

ignoring of some relation or other of the matter in hand. And it is not difficult to show that our world, our experience, our sanity, our freedom and our influence,—all depend in no small degree on the largeness of our circle of interests; while simple understanding of our complex modern civilization alone requires great breadth in training.

It cannot be denied that such breadth of education is attended by serious dangers of over-sophistication and pessimism through loss of convictions and ideals. And yet the breadth is to be welcomed; for the remedy is not in less breadth, but in more breadth. For breadth certainly does not mean the narrowness of ignoring the results of experience. It is a false liberality that treats with equal respect exploded and verified hypotheses. The entire lack of prejudice upon which some so pride themselves is curiously akin to stupid and obstinate folly. Some things have been proved in the history of the race.

Nor does breadth mean the abandonment

of all discrimination in values—putting all values on a dead level. It is a strange reversal of scientific estimates, that turns unscientific lack of discrimination into science's broad openness to light. There *are* many points of view, but they are not therefore all of equal importance. The noble virtue of tolerance is not possible to such cheap and easy indifferentism. Only the man of convictions and ideals, with a strong sense of the difference of values, can be tolerant, for only he *cares*. The view of any single individual is no doubt limited; but the point of view which results from the gradual and careful cancellation of the limitations of many minds, is more than an individual view.

Nor, once more, does breadth mean a narrow intellectualism, for, if we can trust the indications of our intellect, we ought to be able to trust the indications of the rest of our nature; and, in any case, the only possible key and standard of truth and reality are in ourselves—the whole self—and the so-called "necessities of thought" become, thus, necessities

of a reason which means loyally to take account of all the data of the entire man.

Obviously, then, no attempt at mere reaction to simpler conditions will avail in education. Indeed, we cannot return to them if we would; though the temptation to do so is often real enough. But, even if the return were possible, it would mean nothing less than a declaration that our Christian ideals cannot conquer a complex situation. This would be really to give up the whole battle; for we have not only found reason fully to justify the greatest breadth on general grounds, but the ideal interests themselves suffer from any spirit of exclusiveness. Human nature certainly avenges itself for any attempted disregard of the wide range of its interests; and, in truth, the denial of legitimate worldly interests only limits the possible sphere of morality and religion. It is for just this reason that the separation of the sacred and the secular is the heresy of heresies. The simplicity to be sought lies — not in environment — but in a spirit that, having

great convictions and great ideals, clearly discriminates the greater from the less, and unhesitatingly subordinates all relative goods. This insures that singleness of aim that makes the genuinely simple and transparent life. It is a spirit that can recognize the full value of the material in its place, but, with the clear vision that "a man's life consisteth not in the abundance of the things which he possesseth," will not allow itself to be absorbed in the "passion for material comfort." The simplicity of high ideals, consistently and resolutely pursued, is possible to any college in the very midst of the most varied interests. And only such a simplicity can conquer in the end.

The college, of course, must meet these demands for breadth of training by the wide range of its studies and of its interests. In its studies it aims to let the student share in the world's best inheritance in each of the great realms of human thinking. I need not repeat the often-given argument for the different studies to be recognized in a liberal train-

ing. It will include the older and the newer studies, mathematics, ancient and modern languages and literatures, natural science, history, economics and sociology, philosophy and physical training. And it seems to me hardly open to question that it ought to provide courses that shall prove valuable introductions to the intelligent appreciation of music and of art, as well as of literature. These studies will represent all the great classes of facts in the midst of which every man must live, and afford the full range of fundamental educational values. But liberal training need not mean necessarily, I think, large numbers of greatly detailed courses; nor for any one man acquaintance with *all* branches of natural science. The scientific spirit it must give, with the involved somewhat thorough knowledge of at least one science. The *study* of material objects has great advantages for the scientific spirit and method; but we are not at liberty to forget that our primary relation in *life* is, nevertheless, not to things but to persons.

But, in any case, the interests of the college must be wider than the curriculum. It is only a part of our excessive intellectualism that it is so often assumed that the curriculum makes the college. Some of the most important interests in a liberal education can be best met only indirectly. Surroundings, organization, discipline and atmosphere may here count for more than definite instruction. We have the needs of the entire man—physical, intellectual, æsthetic, social, moral and religious—to meet in a truly liberal education. The intellectual needs can doubtless be met more easily and directly in the curriculum than any of the others; but none of them may be ignored without serious loss.

Physical education makes its rightful claim upon the college. The college must not only talk about the sound mind in the sound body, but do something really to secure that sound body for its students. It must not only thoroughly recognize in its psychological teaching the intimate way in which body and mind are knit up together, the physical basis of habit,

the critical importance of surplus nervous energy, the influence of physical training upon the brain centers, and the close connection of the will with muscular activity; but, if it really believes these things, it must practically recognize them in the organization of its work. This means, not only, that there must be scrupulous care about sanitary conditions, careful supervision of the health of students by thoroughly trained physicians, and general hygienic instruction, but such scientifically planned and graded courses in physical training as shall deserve to count as real education on the same basis as laboratory courses. Unless our modern psychology is wholly wrong, such physical education that can be applied to all students has a great contribution to make, not only in health and in the systematic development of the body, but intellectually and volitionally as well.

If athletics are to make their true contribution to the college life—and a most valuable contribution that may be—a wide range of sports must be encouraged that shall enlist

a great portion of the students, and not merely a small number of specially athletic men; and the spirit of genuine play must be brought back into all college so-called sports. They have their most valuable office, it should never be forgotten, not as serious business or money-making enterprises, but simply as *play*. A relative good becomes a serious evil when it is allowed to overtop greater values; but *in* its place it contributes to the sanity and health of all other interests. Such a contribution, I have no doubt, athletics have it in their power to make, and to a considerable extent do make even now; and physical education, as a whole, demands greater attention from the college.

The universally recognized demand of the *intellectual* in college education needs no argument.

The fact that man is as truly an *æsthetic* being as physical and intellectual, the college has less often sufficiently recognized. But if it is the mission of a liberal training to produce the man of culture, it can hardly

refuse to furnish, in some form, ability to appreciate the great æsthetic realms of literature, music and art. What it already does in large measure for literature, it ought also to do for music and art. We must not forget the kinship of the æsthetic with the still higher values, and its own large contribution to the sanity and happiness of life. The college cannot wisely ignore this need of man. Doubtless, the real need cannot be fully nor perhaps chiefly met in courses or in their equipment. The college needs to be able to put its students to such extent as is possible in the presence of the best in these realms, and to permeate the common life of each student with something of the beautiful. It is no small service which is so rendered. Music has certain great advantages in this respect, especially in a coeducational institution.

And certainly, unless one denies the legitimacy of the very aim—social efficiency—with which either the State or the Church enters upon the work of education at all, the place

of the *social and moral* in college education cannot be questioned. Men may differ as to the best way of meeting these needs; they can hardly differ as to their imperative claim upon any education that is to be called liberal. No let-alone policy here is enough. The moral in its broadest scope should be a clearly recognized part of college education—to be most wisely and considerately done, no doubt, with all possible recognition of the moral initiative of the pupil—but to be done, nevertheless. Much talk upon this point seems to make the most singular assumption that the only real necessity in that finest and most delicate of all worlds, the world of personal relations, is moral backbone; and that a situation that tends to develop that is doing all that can be asked for moral education. But what of aims and ideals and wisest means in all this? What of that sensitive moral judgment, and creative imagination, and deep sense of the meaning of life, without which no high moral attainment can be made? What right have we indifferently to let things

take their course here? This is nothing less than to give the student a shove downward; for other influences do not keep their hands off in the meantime. What else is the object of education but to make a man all around a better man than he would have otherwise naturally become?

And, once more, unless one is ready to deny altogether the value of the function of religion in the life of men, the *religious* need also deserves recognition in some way in any education that is to be called complete. Any ideal view of life, such as a broad education must itself assume, virtually implies a faith in the rationality of the world which is practically religious. It is shallow thinking that imagines that religious faith is a matter of small concern, and easily to be set aside. If, as Emerson tells us, any high friendship transfigures the world for us, certainly there is no such contributor to peace and joy as a real faith in God. And ethical earnestness and social efficiency, no less than happiness, surely find their strongest support in a religious

faith. Why should the man of ethical earnestness believe that he is more in earnest to be honest and kind than the Source of all whence he has come? Is man indeed himself the Highest? And what rational defense has any man for the enthusiasm with which he throws himself, either into his own calling, or into work for social progress, who cannot believe that in both he is working in line with the eternal forces, and that a plan greater than his own encircles all his plans and makes effective all the bits of his striving? None of us are going seriously and enthusiastically to attempt to dip out the ocean with a cup. And if we really believe in the value of our calling, or of our own social endeavor, whether we recognize it or not, our belief is at bottom a genuinely religious faith. Man is inevitably a religious being. For this very reason, too, a peculiar responsibility is laid upon education. For this means that some kind of religious life and thought every man is bound to have; the only question is, whether that religious life and thought shall be well considered and adequate.

Either the function of religion is much less than the great majority of the more thoughtful of mankind have always thought, or the religious need of men deserves to be met in education without apology and with an effectiveness seldom found. It concerns a people to know whether its educational system is helping to an intelligent and genuine religious life. So great a need as this will not take care of itself. Where is it being adequately met today? Few things are more discouraging than the large amount of surprisingly unintelligent Christianity in supposedly educated men. How many of our college graduates have really awakened, for example, to the significance of the serious self-limitation of philosophy in its setting outside its field the great facts of Christian history?

It is a chief aim of a liberal education—is it not?—to bring a man to true culture—to ability to enter into all values with appreciation and conviction. And all values—all the marvelous content of literature and music and art—we may not forget, are but the revelation

of the riches of some personal life. All values go back ultimately to persons. And the highest achievement of culture is the understanding and appreciation of the great personalities. And the Christian religion, therefore, makes its rightful appeal to the truly cultivated man in the transcendent person of its Founder. May not the college be asked to send out men sufficiently cultured to be able to appreciate that transcendent person of history?

Doubtless, in many of our institutions the use of anything like definite religious instruction and motive by the institution itself is necessarily excluded. Even so, it means a limitation in the education, which is to be made good so far as possible by other agencies. The necessity of these situations is, however, by no means to be made into a prescription for all others. And the teacher may well rejoice who, in the midst of his teaching, is free to give utterance to his deepest and most significant convictions.

In general, those colleges will best meet

the demands for breadth of education, that are most free and best organized to meet the entire range of human interests. The advantage here lies in part with the larger and in part with the smaller institutions.

In all cases, with whatever inevitable limitations of situation, it must at least be demanded that the spirit pervading the college should be heartily, though discriminatingly, catholic. There should be, certainly, no vaunting of our limitations. And this discriminating breadth of view, it should be noticed, in its recognition of the complexity of life, and of the unity of man, if truly interpreted, itself affords moral support; for it furnishes a motive against mere impulse, and helps directly to that deliberation which is the secret of self-control; and, because it believes that all life is so knit up together, is also strenuous counsel against deterioration at any point.

Beyond this breadth in interest and appeal, the great reliance of an education that is to meet the needs of the entire man must

be, as we have seen, upon making all possible use of expressive activity on the part of the student, and of personal association.

2. *Expressive Activity.*—And, first, if the "voluntaristic trend" in modern psychology has any justification, if in body and mind we are really made for action, if for the very sake of thought and feeling we must act, then any soundly based education must everywhere make much of the will and of action, must in all departments of its training of the individual—physical, intellectual, æsthetic, social, moral and religious—specifically seek expressive activity.

This goes without saying in physical education, and it is just at that point that *physical* education has its greatest contribution to make to all other training. And the educational value of earning one's way in college is not to be overlooked just here. It is easy to overdo the amount of direct financial aid to students. It is not the ministry alone, as seems often gratuitously assumed, that suffers in this respect. In spite of the tempta-

tion of a short-sighted competition that sets colleges to bidding against one another for students, it remains true that no college that aims at the highest results can afford to ignore social axioms in giving its beneficiary aid. Care by the college in providing opportunities for self-help is the very best form of aid. For such aid does not pauperize, but calls out useful active service from the student himself. But the possibilities of development in this direction depend very largely on the fidelity of students. Each student generation holds a trust in this respect for the next generation.

The principle has already been widely recognized in *intellectual* training in many of the changes of the newer education—in the introduction of laboratory and seminar methods, and in the extension of these methods so far as possible to all subjects of study, and specifically in the revolution of the teaching of English composition. But this principle of the fundamental need of expressive activity deserves ever-widening recogni-

tion, as a real guiding principle even in intellectual teaching. The pupil's own activity is to be called out at every point; the fullest, clearest and most accurate expression of his thought in speech, in writing, and, wherever possible, in action, is to be sought. Even our ideas are not ours until we have expressed them, and they are more perfectly ours, the more perfect the expression. The old-fashioned recitation, when well conducted, had a real ground of justification, and no lecturing by the teacher can fully replace it.

In *æsthetic* education the same principle holds. Some actual attainment in each of the arts is no doubt a real aid to intelligent appreciation. And no art lends itself more easily than music to such attainment, even quite outside the work of the regular curriculum. No doubt the main dependence in this matter of æsthetic education must be upon the molding influence of the best in these realms, so far as the college can furnish this. To a considerable extent this is

possible in all the arts, if the necessary means are granted. But if these influences are to do their full work, it should be noted, there must be some real response on the part of the student, made possible directly through courses intended to introduce to the arts, and indirectly through the less systematic but not less stimulating suggestion of a wide-spread interest in the atmosphere of the college.

And æsthetic education has not done its full work until it has brought the student to the recognition of the demands of the beautiful in all his work and in all his surroundings, and to the cherishing, as a permanent aim, of the ideal expression of the ideal life.

But it is in the realms of the *social, moral and religious* that expressive activity is most imperatively demanded. If men are to be saved from mere passive sentimentalism, they must put their desires, aspirations and ideals into act. The very employment of the student in bringing him continually face to

face with noble sentiments, peculiarly subjects him to this danger. That which is not expressed dies. A man can be best prepared for moral earnestness, social efficiency and a genuine religious response in life only through active expression in each of these spheres. Men are best trained for society by acting in society, for the responsibilities of a democracy by taking their part in a really democratic community, for the best fulfilment of personal relations by honest answer to the varied personal demands—human and divine. The student life should not be a hermit nor cloistered nor exclusive life. The more natural and normal the personal relations, both to men and women, in the midst of which the student lives, the better the preparation for the actual life that awaits him. And let his relations to the community life, civic and religious, so far as possible, be those of an ordinary law-abiding citizen, and let him *act* as such a citizen, so far as such action is open to him.

Wherever the college calls for the attain-

ment of definite ends, wherever it sets tasks to be faithfully done at given times, wherever it calls out the will of the student in the larger liberty its life affords him, it is doing something for the development of his moral and religious character. But its responsibility cannot end with these means. The atmosphere of a college should be such as to enlist the enthusiasm of the students in valuable causes —and there are a great variety of them—in which they may already have some share. The naturally self-centered life of the student peculiarly needs such enlistment in objective causes. In the midst of a life permeated with a democratic, unselfish and reverent spirit, he should find increasingly such a spirit called out from him. Living in personal relations which may well be among the closest and richest of his life, he is to learn the capacity for friendship in the only way it can be learned, through some form of actual useful service. So far as college traditions are in conflict with such an ideal, they lag behind any really Christian civilization. Certainly the

college should itself afford the best opportunities for the students' own initiative and expression in both the moral and religious life. And as—apart from personal association—it can best help the moral life by an atmosphere permeated with the convictions of the social consciousness, so it can best help the religious life by making dominant a conception of religion that shall make it real and rational and vital for the mind that really gives it attention. By such a conception, the student's own response is most naturally called out.

3. *Personal Association.*—But it is called out even so, not so much by the teaching as by the spirit of the men back of the teaching. And we are thus brought to the greatest of all the means available in an all-round education—personal association—already necessarily anticipated in part. I make no doubt that the prime factors in a complete education are always persons, not things, not even books. It would not be difficult to show how powerful is personal association in all

the lines of education, even in scientific work; but it is, of course, most indispensable in moral and religious training.

The inevitable interactions of the members of a cosmopolitan student body are themselves of the greatest intrinsic value. The great fundamental social convictions—of the likeness of men, of the mutual influence of men, of the sacredness of the person—are developed in a true college life almost perforce. And the more genuinely democratic the college, the more certain is its ability to make socially efficient citizens. For the sake of its own highest mission, it can afford to stand against the aristocracy of sex, against the aristocracy of color, against the aristocracy of wealth, against the aristocracy of the clique, against the aristocracy of mere intellectual brilliancy. And it can safely carry this democratic spirit very far into all its organization and working.

Beyond these inevitable social interactions of the college life, it is a great thing for the development of a man to be surprised into

really unselfish friendships. And the college, by its great community of interests and its natural atmosphere of trust, has peculiar power in bringing about just such unselfish friendships. The contribution which it so makes not only to character but also to happiness, the college man knows well.

But either in morals or in religion we know but one royal road to the highest life —through personal association with those who possess such a life as we ought to have, to whom we can look in admiration and love, and who give themselves unstintedly to us. There is no cheaper way. Even so high a service is often rendered to one student by another student; but it is a wholly just demand to make upon a college that that service should be rendered in preëminent degree by its teachers. Whatever may be true in other parts of the educational system, the college teacher must be one from whom the highest living can be readily caught. In the interests of simple honesty, the college teacher must be thoroughly prepared to teach

what he professes to teach. We cannot begin in character-making with a fraud. And for the same reasons, professing to teach he should be able to *teach*. He must have sanity, too, and tact—real wisdom, for the insights of only such a man will be sure to count with others. And, as a man who must stand as a convincing witness for the best, he cannot be excused from the requisites of the effective witness—undoubted character and conviction, genuine interest in the deepest life of others, and that power in putting the great things home that should belong to his teaching ability. His highest qualification is character-begetting power—power to inspire other men to their absolute best. When one tries to measure the power of even one or two such men in a college community, he begins to see at last what the one indispensable factor in a college is, and how much is at stake in the choice of a faculty.

Nothing, let us be sure, so certainly brings about the deterioration of the college as carelessness in the selection of its teachers. A few

compromising appointments here may easily make impossible the maintenance of the college's highest ideals or best traditions. The spirit of a college cannot go down in its buildings or grounds or forms of organization. Even on the intellectual side of the college, the supreme factors are persons, never things or machinery; how much more when we are thinking of the whole man. If a college's best continues at all and grows, it must continue and grow in persons; and the petty and ignoble cannot carry on the work of the great and worthy.

We seem to be in the midst of a great awakening to the overweighting importance of moral and religious education, and the movement comes none too soon; but let us not for a moment imagine that any change in courses or methods or organization can ever take the place of the one great indispensable means—the personal touch of great and high personalities. And if they are not found in our colleges, where may they be sought?

III. THE REQUISITE SPIRIT IN COLLEGE EDUCATION

And when one turns to characterize the *spirit* of the true college he must parallel, as we have seen, the great means of a complex life, of expressive activity, and of personal association, with the demand for a spirit—heartily but discriminatingly catholic, thoroughly objective, and marked by the great convictions of the social consciousness. In the discussion of the means, the spirit needed has been in no small part implied. I certainly need not say more concerning the *catholicity* that must unmistakably mark the true college.

But it does deserve to be emphasized that, if psychology's insistence upon the importance of action is at all justified, then our normal mood, the mood of the best work, of the best associations, and of happiness itself, is the *objective mood.* The great means in education, of using one's powers in an interesting and complex environment, even for the very sake of the ideal, itself demands the mood of work. And this needs to be particularly re-

membered in moral and religious training. The student life, in any case, is quite too prone to be self-centered, and therefore needs all the more the objective emphasis. But aside from this peculiar need of the student life, the introspective mood itself has a smaller contribution to make to the moral and religious life than has been commonly assumed. Just so much introspection is needed as to make sure that one has put himself in the presence of the great objective forces that lead to character and to God. When this is determined, the work of introspection is practically done. The dominant mood should be objective through and through.

And one chief and good cause of reaction, no doubt, from some of the older methods of moral and religious training in college, has been the lack of this objective spirit. This does *not* mean any underestimation of the significance of personal religion, but a wholesome sense that no man may come into right personal relations with God without sharing the life of God; and that life is love; and love

cannot be cultivated in selfishness and self-absorption.

But if the college looks preëminently to social efficiency, and if its greatest means is personal association, its spirit must be, above all, permeated with the great convictions of the *social consciousness*. Nowhere should the atmosphere be more genuinely and thoroughly democratic, charged with the strong sense of the likeness of men in the great essentials; nowhere a more evident setting aside of all artificial and merely conventional standards in the estimate of men. No small part of the value of the college education lies in bringing a man steadily to the test of the worth of his naked personality. And when convention rules, the very life of the college has gone out.

And the college must add to its democratic spirit the spirit of responsibility and service. Its life must be permeated with the conviction that men are inevitably members one of another, and that responsibility for others, therefore, is inescapable; that, more-

over, much of the best of life comes through this knitting up with humanity in many-sided personal relations, and, in consequence, this mutual influence of men is not merely inevitable, but desirable and indispensable. Surely, a true cosmopolitan college must be able to send out men marked by the sense of responsibility and of the obligation of service.

But no high development is possible in personal friendship or in society without a deep sense of the value and sacredness of the person. What even the golden rule really demands of a man, depends upon his sense of the significance of life, of the value of his own personality. And if even the sense of the likeness and of the mutual influence of men is to bear satisfying fruit, it must be informed throughout by reverent regard for the liberty and the person of others.

And nowhere is this reverence for the person more needed than in moral and religious education. For the very aim of such education is to bring a man to a faith and a life of *his own*. This requires at every point the most

careful guarding of the other's liberty, the calling out everywhere of his own initiative. There can be, therefore, in the nature of the case, no mere imposition upon another of any genuine moral and religious life. And more than this is true. What you will do, what you can do for another, will be measured by your sense of his value. If men are for you mere creatures of a day with but meager possibilities, nothing can call out from you the largest service in their behalf. Nor is this all. With the sense of the value, the preciousness of the person, comes a genuine reverence, that not only sacredly guards the other's moral initiative, but understands that the inner life of another is rightly inviolate; that in any high friendship, nay, in any true personal relation, there can be only request, never demand. The highest man stands with Christ at the door of the heart of the other, only knocking that he may come in by the other's full consent alone.

And, if the college is to grapple in any effective way with moral and religious educa-

tion, it must, beyond all else, have a spirit instinct with such reverence for the person. On this very account, indirect methods here may be really more effective than direct methods. Some wise instruction undoubtedly is desirable, and even imperative, but it must be given by men who have a delicate sense of what personality means; and the spirit that pervades the college is here more effective even than the instruction; and it would not be difficult to overdo definite instruction in this field. Character and religion are always rather caught than taught.

I cannot doubt, then, that a second important reason for reaction from the older college in its moral and religious education has been because it too often forgot the supreme need of reverence for the person of the pupil. The disrepute into which the so-called "paternal" methods have fallen implies as much. But is it not worth our while to remember that the name—paternal—is falsely given in such a case? The highest characteristic of the true father is a deep sense of the value

and sacredness of the person of his child, not the desire to dominate. And no moral and religious education worthy of the name is possible in a college where such reverence for the person does not prevail; for that reverence, deep-seated and all-pervading, is the finest test of culture, the highest attainment in character, and the surest warrant for social efficiency.

And these great ends—culture, character and social efficiency—the true college must set before itself. The great *means* to these ends are unmistakable: an environment sufficiently complex to give acquaintance with the great fundamental facts of the world and to call out the entire man; the completest possible expressive activity on the part of the student; and personal association with broad and wise and noble lives. The *spirit* demanded is equally indisputable—broadly but discriminatingly catholic in its interests; objective in mood and method; democratic, unselfish and finely reverent in its personal relations.

In all—means and spirit—the primacy of the person is to be steadfastly maintained. All that is most valuable in college education exists only in living men. "God give us men."

THE FUNDAMENTAL NATURE OF RELIGION

Is religion of really fundamental importance, or can we easily dispense with it? Is the real trend of the scientific and educational and ethical life of the world away from religion, or toward a deeper recognition of it? Is religion something external, to be merely tacked or pasted on to life, or is it absolutely fundamental to life, touching every part of it? No questions can be more important than these questions; the answer to none concerns us more deeply.

But a satisfactory answer here must be thoroughgoing. No shallow investigation can suffice. And we can hardly expect to come to any profound conviction of the fundamental nature of religion, without careful consideration of its relation to education, to ethics, and to life. If religion is of fundamental importance, such a consideration ought to make that clear.

I. RELIGION AND EDUCATION

And if we ask first as to the relation of religion and education (so far as education is not merely technical or professional), we seem bound to say that *the relation is here so intimate that we cannot separate either at its best from the essential spirit of the other.* The modern world believes in education as it believes in almost nothing else. Let us see, then, the inevitable outcome of a comparison of religion and education as to aim, as to means and spirit, as to method, and as to results.

1. In the first place, I think it must be said that the ultimate *aims* of religion and education are essentially the same. For, on the one hand, the best education seeks to call out the whole man in his highest harmonious development. That education often falls short of this highest aim, must of course be granted; but to this ideal it must nevertheless be held, and any education must be regarded as defective in just the degree in which it fails to accomplish this aim.

Religion, too, at its highest, as looking always to the fulfilment of the supreme personal relation, involves everywhere the full personality in its highest possible response; and, just so far as it attains its aim, must touch and quicken every faculty, must call out the entire man—volitionally, emotionally, intellectually. In the concrete case, doubtless, religion also fails all too often to reach its final goal; but the power of the genuine religious experience to quicken to its best the entire personality of the man, cannot be doubted. The ideal aims, therefore, both of education and religion, surely fall together.

2. If one compares religion and education, in the second place, as to *means and spirit*, a similar result is obtained. For, on the one hand, true education must offer, as I have elsewhere said, "the opportunity to use one's full powers in a wisely chosen complex environment, in association with the best; and all this in an atmosphere catholic in its interests, objective in spirit and method, and

finely reverent in its personal relations." That is, the great *means* in the truest education are broad environment, work calling out the whole man, and personal association. The *spirit* demanded is catholic, objective and loving.

Now, if these means and this spirit are those properly demanded in true education, just these means and just this spirit, it must be said, in like manner hold throughout for religion also. That this is for the most part true would probably hardly be questioned by any; and it may be maintained that the parallel holds even as to the catholic and the objective spirit, where perhaps most question would arise.

For, as to the first, we are coming to see with increasing clearness that the true spirit of the life of religion, as of the life of culture, must be that of a broad *catholicity*. As Wundt says, "the dangers that come with civilization can be met only by the further advance of civilization." Psychological investigation, in its insistence upon the neces-

sity of a wide range of interests for the large and free and sane life, is forcing upon us everywhere the conviction that no ideal interest has anything to gain by exclusiveness; that it is not in the true interest of the sacred to attempt to draw a sharp line between the sacred and the secular; that, in point of fact, the denial of legitimate worldly interests only limits the possible sphere of morality and religion. Every attempt to preserve something as especially sacred by setting it apart from all the rest of life, results inevitably in leaving it apart—out of vital contact with the rest of life, in failing to permeate life with its power. This has happened, for example, again and again, in false attempts to exalt the Bible. Religion must, rather, believe in itself so profoundly as to be certain that no part of the life and work of the world can come to its best except as it is permeated with the religious spirit. Religion, therefore, equally with education, *must* be catholic in its spirit.

Not less earnest must be the insistence

that, equally with education, the spirit of religion must be predominantly *objective*. It is indeed true that men have very commonly believed that the sphere of religion was preeminently a sphere for introspection; but, unless the whole modern study of man is mistaken in its clear conviction that in body and mind we are made for action, the sphere of introspection, even in religion, must be decidedly limited, and much more limited than has often been conceived to be the case. There is no doubt a place for a certain amount of self-examination, and it can be clearly indicated just what that place is. There should be, namely, just so much introspection as may make a man certain that he is really putting himself in the presence of the great objective forces that make for character and godliness. Having determined that, the less a man's gaze is turned in upon himself, the better both for his character and for his religion. It is not less true, then, in religion than in education, that the prevailing mood must be everywhere the objective mood.

As to both means and spirit, then, we may unhesitatingly conclude that the ideals, both of religion and of education, are in agreement. An education, thoroughgoing in the use of these means and completely informed by such a spirit, cannot be really "godless." It is only shallow insight that can so see it. We need to insist only that the education shall be real education — education of the entire man. And religion, too, is so seen not to be some simply external thing that can be merely spliced on to life, but an essential factor, implying the greatest means and moved by the highest spirit.

3. If, in the third place, we compare religion and education as to *method*, it must be said that the ruling method in both is the same,— staying persistently in the presence of the best in each sphere of value.

For education, conceived as culture, should give especially ability to enter into all values with appreciation and conviction, —conviction strong enough to be ready to pass into act. We can hardly ask less than

this in any well-rounded education. No man can be called fully cultured to whom are closed the doors of any of the great kingdoms of worth.

And religion, in like manner, asks that men should become sufficiently cultured to be able to appreciate Christianity — religion at its best. For all values finally go back to the riches of some personal life. We cannot be too often reminded that the best the world has ever shown us in literature, or music, or art, is but a partial revelation of the inner riches of some personal life. So Kaftan is in the habit of saying in his lectures at the University of Berlin, that the greatest problem of life is the problem of appreciative understanding of the great personalities of history. The highest conceivable culture, therefore, would be the culture that should enable a man to enter with appreciation and conviction into the deepest and most significant personal life of history; and the world is coming to see with greater clearness every day that that life is the life

of Jesus Christ. The world of the beautiful and of art, therefore, one may properly hold with Browning, is but the ante-chamber of the temple of the full sharing of the life of God.

"The wise who waited there could tell
By these, what royalties in store
Lay one step past the entrance door.
. . . . . .
All partial beauty was a pledge
Of beauty in its plentitude."

"And all thou dost enumerate
Of power and beauty in the world,
The mightiness of love was curled
Inextricably about.
Love lay within it and without,
To clasp thee."

All the world of the beautiful and of art is but a single rose thrown over the garden wall, as but a little hint of the infinite riches of the life of God.

It is no accident that, for the most part, the best in sculpture, in architecture, in painting, in literature, and in music has been most closely connected with religion, and has found its highest inspiration there. And,

where this is not the case, it must still often force itself upon the feeling of the thoughtful man that in any one of the arts, indeed, but especially in music at its greatest, the medium is too great for small passions. I suspect that I only voice the inner feeling and conviction of many another when I say that the music of the best love-songs, for example, manifestly goes far beyond themselves; the music tells far more than the sentiment itself will bear.

Nor can this seem strange to the man who can think as well as feel. For, after all, in the first place, in much we all live alone, a solitary life, shut up to ourselves and God. There is much, both of good and evil, in us that no other has ever known, that we could hardly conceivably reveal to any other. Only to God is the deepest in us "naked and laid open." And that means that only unto God can that complete revelation of ourselves be made that must underlie the deepest personal relation of which we are capable.

Moreover, men are mastered in different

degrees by two great contrary instincts—the instinct, on the one hand, to self-devotion; the instinct, on the other, of an insatiate thirst for love; and there is only one relation in which a man can give himself with absolute devotion, only one in which the response can wholly satisfy, if a man is fully awake to the real and ultimate meaning of his experiences. And this means that we are helpless in the face of the deepest instincts in us apart from God. "I came from God," George MacDonald makes one of his characters say, "and I'm going back to God, and I won't have any gaps of death in the middle of my life."

It is natural, therefore, that only under the great motives of religion should the artistic medium be felt to be fully filled by the sentiment it carries. Even the æsthetic power of our natures is swept in its full compass only by the undying religious appeal; because, only a conviction essentially religious can assure us of the final and complete worthfulness of life. We need to be able to respond with some real conviction to the

prophetic appeal: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in."

4. Once more, religion and education are most closely akin in the final *results* attained. The highest results of a true education are convictions and ideals. The danger, no doubt, of a shallow education is over-sophistication —the false tolerance that is essentially indifferentism, because the great fundamental convictions and ideals have lost their hold on the man. Nevertheless, if it is the business of a true education to fit for high and rational living, then it must still be true that the highest results to be demanded from such an education are convictions and ideals; and the deepest convictions and the highest ideals, it should be remembered, are those of religion. For no convictions go deeper, and none are more vital than religion's great assertions of the love of God and the life of love; they are practically all-inclusive. And even edu-

cation would have reached its highest conceivable result only in the establishment of these convictions and their implied ideals. The real forces in education are persons, even on the intellectual side. The greatest results of education are convictions and ideals. And the supreme persons, convictions and ideals are those of religion — are Christian.

We may, then, reasonably conclude that in aim, in means and spirit, in method, and in results, religion and education may be said essentially to agree. And that is to say: It is not possible for us to stand strongly for education in its full modern sense, and not find ourselves driven to the recognition of essential religion.

II. RELIGION AND ETHICS

From this comparison, now, of religion and education, let us turn to the comparison of religion and ethics, and see here, too, how impossible it is to conceive either at its best apart from the other.

1. For, on the one hand, if the true ethical life is the fulfilment of all personal relations, then an impartial and thoroughgoing ethics must involve religion. For the spirit of the life that means to throw itself with impartial loyalty into the fulfilment of all personal relations in which it finds itself, certainly cannot logically leave out the most fundamental and significant relation of all. And, if there is a God at all, the relation in which we stand to Him must be just that most fundamental and significant relation. Not to fulfil that relation is, then, not merely to have failed on the religious side, but to have failed in any consistent fulfilment of our acknowledged ethical aim. From this point of view, ethics involves religion.

2. Or if, on the other hand, we look at the matter from the point of view of religion, we have here, too, to recognize that religion is the fulfilment of exactly that personal relation which gives reality and meaning and value to all other relations. These owe the very fact of their existence to the

purpose of God; they owe their meaning to what He has put into them; and they have the value that is theirs only because He has so established it. To the man of religious conviction, therefore, the religious position of one whom he loves becomes inevitably the most important of all matters; because he knows that, in very fact, this relation to God is the one essential relation which, itself set right, sets all others right. The religious man believes, not without full warrant, that the man who has come into a true relation to the God of character revealed in Jesus Christ, must thereby have put himself, in just that degree, into absolutely right relations with other men. The first and second commandments are indissoluble; and religion is here seen to involve ethics, as, before, ethics involved religion.

3. Indeed, if we strive to take the ethical laws simply as laws of our own nature, even so we can hardly help connecting them with the great ongoing righteous trend of the universe, else we could not reverence

them; and this is an essentially religious conviction. For we must take the laws of our own being as at least a partial manifestation of the essential nature of things. We have not conferred our nature upon ourselves, and the laws which we find revealed in it are not of our own creation. We cannot, therefore, recognize them as carrying in any degree the consent of our reason and conscience without thereby rendering the tribute of our deepest reverence to this essential nature of things in its highest revelation in ourselves. Here, too, then, a conviction essentially religious underlies the ethical.

Wundt's thoroughgoing study of *The Facts of the Moral Life* may be taken as confirming this result, in his insistence that "the whole development of human morality rests on the expression of these two fundamental impulses of human nature"—"the feelings of reverence and affection." Of these, one, at least, is distinctly religious. And how important the religious element is, Wundt

bears witness when, in speaking earlier even of the development of the forms of human society, he says: "Here, again, it is the *religious* factors that constitute the most important of all aids to moral evolution, whether found within or without the sphere of morality itself."[1]

4. For us Americans, too, there is a historical reason why we can hardly separate the ethical and the religious without a denial of ourselves. For our national character has had a religious basis, and has been plainly glorified thereby. When William Stoughton, in 1688, in words that John Fiske asserts must be taken as literally true, said of our Puritan ancestors, "God sifted a whole nation that he might send choice grain into the wilderness," he reminds us how great these founders of our national life were, and how transcendent was their service. And their greatness lay in their convictions and their conscience. And any "new Puritanism" in life needs beneath it the old Puritan reli-

[1] *Op. cit.*, pp. 328, 226.

gious convictions in their seership, in their prophet's sense of God and the spiritual world as the realest of all realities, in their consequent sense of commission, vocation, divine calling—the apostle's sense of being called to an "imperishable work in the world"—and in their resulting conviction of responsibility and accountability. This tremendous sense of the significance and value of life in the doing of the will of God as co-partners with him,—this sense had power, and must ever have power, to lift men above the petty and the prejudiced and the partisan. Macaulay was certainly no eulogist of the Puritans, but Macaulay saw that their "coolness of judgment and immutability of purpose" were "the necessary effects of their religious zeal." And, if we are to be worthy successors of worthy sires, we must bind our ethical life up indissolubly with their great religious convictions.

In truth, from whatever point of view we choose to consider them, if we look deeply into both, we can hardly fail to find that,

in Wundt's words, "religion and morality tend more and more to blend in an inseparable unity." Religion is the sharing of the life of God, and no man may share the life of the God of character without character.

III. RELIGION AND LIFE

If there is any one emphasis of our time more powerful than the emphases upon education and the ethical, it is the emphasis on life. The demand for life, real, full, and satisfying, is the deepest instinct of our time.

> "'Tis life whereof our nerves are scant;
> . . . . . .
> More life and fuller, that I want."

So far is this true, that Professor Leuba feels justified in saying, as the result of his study of the religious consciousness of the Protestant Anglo-Saxon: "The preservation and increase of life is the moving impulse as well of religion as of secular activity." In our search, then, for the fundamental nature of religion, let us turn from this compari-

son of religion and education, and of religion and ethics, to the comparison of religion and life, and let us see how surely a faith that is essentially religious logically underlies all our reasoning, all work worth doing, all strenuous moral endeavor, all earnest social service; how permeated with the religious, therefore, all life at its highest must be.

1. For, in the first place, a faith essentially religious logically underlies *all our reasoning*. For every argument that we can possibly make, especially concerning any of the greater interests of life, must go forward upon the double assumption of the consistency and the worth of the world. We can reason at all, only so far as we have already virtually asserted that the world is a world in which we can rationally *think;* and our most significant arguments require, as well, that we should add the faith that the world is a world in which we can rationally *live*. That, in other words, there is the unity and consistency of one truth and of a unified

reason in the world, and an essential love at its heart that makes life abundantly worth living. And these two fundamental assumptions of all our reasoning are essentially religious convictions.

That men often do not recognize these logical implications of their reasoning, and may use with great complacency impersonal and irreligious language concerning their experience that will not bear thinking through — this is all too true; but this does not alter the fact of the ultimate logical implications of their deepest thinking and living. The mere report, therefore, of the psychological facts of a man's religious experience, as he conceives it, is by no means the final step in any fundamental religious inquiry.

2. In the same way, a faith essentially religious underlies *all work worth doing*. For, as Paulsen says, speaking simply as a philosopher, "Whoever devotes his life to a cause believes in that cause; and this belief, be his creed what it may, has always something of the form of religion." "Hence," he adds,

"faith infers that an inner connection exists between the real and the valuable within the domain of history, and believes that in history something like an immanent principle of reason or justice favors the right and the good and leads it to victory over all resisting forces."[1] It is impossible, that is, for a man with full consciousness to throw himself enthusiastically into a work which he regards from the start as absolutely hopeless. When, then, he takes up the work of his life calling, or the cause to which he devotes himself, as work really worth while, in which he can lose himself with joy, whether consciously or not, he is virtually asserting his faith in a plan larger than his own plan, the all-embracing plan of the on-going providence of God, which shall catch up the little fragments of his work into a larger whole and make them contribute, thus, to a goal greater than any that the man himself may set. To believe in the final worth of one's own work, then, logically implies a real belief in God. For

[1] *Introduction to Philosophy*, pp. 8, 9.

"principles" and "plans" and "laws," so far as I am able to see, have no real existence, that will bear thorough thinking, and can *do* nothing, apart from Being that must be conceived ultimately in essentially personal terms. A fully religious conviction logically underlies all enthusiastic work.

3. In *all strenuous moral endeavor*, in the fight for character for one's self, a faith essentially religious is in like manner involved. So Martineau asserts: "Nothing less than the majesty of God, and the power of the world to come, can maintain the place and sanctity of our homes, the order and serenity of our minds, the spirit of patience and tender mercy in our hearts." For here, once more, we shall not earnestly attempt a hopeless task. And if, in the surrender to the highest in us, we cannot believe that we thereby at the same time link ourselves to the highest in the universe, we shall not be able to reach that courage which gives promise of any high attainment. Only the highest motives are finally sufficient here. If our faith in

the ultimate ethical trend of the great power back of the universe really breaks down, we shall hardly be able to keep our faith even in our own ideals.

That this faith in the ethical trend of the universe is always consciously present, or even the need of it definitely felt in any recognized religious way, I am far from affirming. There may even be such a kind of intoxication with life itself, as should lead one, as in a recorded case, on the one hand, to deny any relation to God, and yet, on the other hand, to assert in the most varied and ardent ways,—"I trust the laws that govern my destiny."[1] And the emotional and general volitional state of such a one might conceivably be almost ideal; for she expresses so deep a faith in the universe as fairly to rival the old calvinistic test of willingness to be damned for the glory of God. But her intellectual perception of the real implications of her "faith-state," I confess, does not seem to me all that is to be desired.

[1] *American Journal of Religious Psychology and Education*, Vol. I, No. 1, p. 72.

That a successful business man should even report to Professor Leuba—"I have no religious need; I am devoid of religious feeling"—this is entirely conceivable. But the fact by no means proves that there *is* no such need, if the man is to be thoroughly and consistently rational in his thinking and living. There are great temperamental differences here, doubtless, and the very force of life in us may carry us over many thin places in our reasoning, without misgiving; but the fact remains that hopeful, courageous, moral endeavor logically requires the faith that we are not here at war with the ultimate purpose of things.

4. And, once more, a faith essentially religious logically underlies, in like manner, *all earnest social service.* I do not forget that in the inconsistency of our natures men may often go on in forgetfulness of the real significance of their actions, and in the strength of motives which they have at least formally denied. Nor do I forget that it is possible for social service itself to become,

for the time being, even a kind of fad, and for the phrases of the new social consciousness of our time to become only a new cant. Nor do I forget that men in such unselfish service may honestly think of themselves, for a time, as not needing in any degree either the convictions or the consolations of religion.

Nevertheless, when I try really to think the situation through, I am not able to doubt that Nash is right when he says: "Nothing save a settled and fervid conviction that the universe is on the side of the will . . . can give the will the force and edge suitable." For here, also, we shall not throw ourselves with all abandon into a task that we think either hopeless or worthless. And that means that we must have back of our social service the great religious convictions of the love of God and the worth of men. We shall not attempt to dip out the ocean with a cup, and we shall not enter on a boundless social task in which there is no hope of accomplishing any permanent and

large result. We *must* believe here that we work with God, in line with his own purpose, and that the mighty will of the living God is pledged to our attempt.

So, too, must we believe that we ourselves and those for whom we work have a personality great enough to make the sacrifice rational. Let religious faith in the immortality of men be once thoroughly sapped, let men be once fully persuaded that man is not a creature of the endless life, that he is not capable of an absolutely endless development, and that there is in his constitution no pledge of the eternal years, and the immortal hope dies down not only in us, but the value of all those for whom we labor is essentially lowered. It is not merely that *our* lives have lost value; the life of the other, also, has become comparatively worthless, and our self-sacrificing altruistic service becomes vain and irrational. We shall not ultimately be capable of acts of supreme self-sacrifice on behalf of a creature merely of a day. And faith essentially religious, therefore, is neces-

sitated, and, whether consciously or not, logically implied in all earnest social service.

And when we have thus said that a religious faith logically underlies all our reasoning, all work worth doing, all strenuous moral endeavor, and all earnest social service, we have already asserted that religion is inseparable from life. Benjamin Kidd, in his study of social evolution, insists that "the evolution which is slowly proceeding in human society is not primarily intellectual, but religious in character."[1] And though he uses the term "religious" in the sense rather of the altruistic, his contention may surely be regarded as essentially correct; for, as have we just seen, this spirit of willing self-sacrifice for others builds on a faith really religious. Fairbairn's conclusion is, thus, thrust upon us: "Religion is the supreme factor in the organizing and regulating of our personal and collective life." We can hardly take a step in any direction that we can regard as really significant, without a

[1] *Social Evolution*, p. 263.

virtual assertion of God, of the sanctity of his will, and of the worth of men.

It is but an illustration of this inevitableness of religion, that, in an introduction to a recent edition of *Wesley's Journal*, Hugh Price Hughes should say: "He who desires to understand the real history of the English people during the seventeenth, eighteenth and nineteenth centuries should read most carefully three books: George Fox's *Journal*, John Wesley's *Journal*, and John Henry Newman's *Apologia pro Vita Sua*. . . . The Religious Question cannot be ignored. It is *the* Question; in the deepest sense it is the only Question. It has always determined the course of history everywhere." To similar import, Brierley says in the preface to his *Problems of Living:* "Spite of the modern assertion to the contrary, our problems of living are finally religious, and look to religion for their solution."

Nor can this seem to the thoughtful man strange, when he thinks that, if religion is really communion with God, the fulfilment

of that personal relation most essential to man, then religion can hardly fail to give the *ideal conditions of the richest life.* It is the great claim and challenge of Christ that He is come that men "may have life, and may have it abundantly." He welcomes just this test, and is willing to abide the issue. He brings, He says, not limitation of life, but life itself, the fullest, richest, largest life.

Or if, in harmony with the social consciousness of our time, we think of life as love, we have only struck the note of Christianity's most fundamental conviction. Or if, with Kaftan, we find the great problem and joy of life in the appreciative understanding of the great personalities of history, then in Christianity we are confronted again with the one great central supreme personality of Jesus Christ. Or, if we try to think of the highest conceivable goal of life, we can hardly set before ourselves anything greater than the possible sharing of the life of the infinite God. Compared with the

infinity of the religious outlook, all other aims and goals are poor indeed.

Or if, once more, we ask from psychology a statement of those ideal conditions of the richest life, and get its answer — Reverent association, and work in which one can forget himself; we can then hardly fail to see that exactly these greatest means and greatest conditions are given in religion. For here alone are the most intimate and unobtrusive association with the Spirit of the Highest, and work for the Kingdom of God—God-given and large enough for a man to lose himself in it with joy.

We are thus unavoidably brought to our conclusion, and to Christ's great insistence: Religion is life. "This is life eternal, that they should know Thee, the only true God, and Him whom thou didst send, even Jesus Christ."

No doubt, the depth of a man's religion must depend on the depth of his conviction as to the significance of life; and his felt need of religion, on the claim he makes on life.

The man who requires little from life will have little conscious need of religion. But in just the proportion in which he awakes to the real meaning of the life into which he is called and of the true greatness of his own nature, in just that degree must he awake to the need of more than the finite can give — to the need of religion and to its indispensable contribution to life. What religion requires, above all, is not credulity, but simply that a man should be really awake. "Man's unhappiness," Carlyle says, "as I construe, comes from his greatness; it is because there is an Infinite in him, which with all his cunning he cannot quite bury under the Finite." He cannot satisfy the infinite though unconscious thirst of his nature with finite things.

It is no new heresy, then, though it has been so called, to assert that in this sense religion grows out of the claim on life. For it is, after all, only a modern echo of that great sentence of Augustine that has voiced the heart of the Church through the centuries: "Thou hast made us for Thyself, and our

hearts are restless until they find rest in Thee." In our deepest nature, then, we are religious, and we cannot escape it. We were never meant to come to our best in independence either of our neighbor or of God. Man is alone the religious animal, and he cannot escape the demand of religion until he escapes from his deepest self. No wonder that Sabatier should say: "Man is incurably religious." Or that Royce should give "the highest worth to religion among the interests of humanity." Or that Coe should affirm: "Worship is so wrought into the fiber of our minds that we need only come to ourselves to find God."[1] Or that Granger should say, even in arguing for the right of free thought in matters of religion: "The religious sentiment needs no adventitious aids, for it is safe here to trust the unbiased instincts of mankind. So far as prophecy can reach, it seems certain that man will always worship, and that the symbols of the Christian tradition will afford the

[1] *The Religion of a Mature Mind*, p. 250.

ultimate vehicle of his devotion."[1] We can hardly do less, therefore, than to confess with George Macdonald: "Life and religion are one, or neither is anything. Religion is no way of life, no show of life, no observance of any sort. It is neither the food nor the medicine of being. It is life essential."

Is religion of really fundamental importance, or can we easily dispense with it?

No age ever believed more than our own in education, in the ethical, in life. No age ever demanded more imperiously the best that education, ethical living, and the richest experiences of life can give. And the truest thinking of our time indicates that into this best no age and no man may come without religion. We cannot dispense with religion; it is absolutely fundamental in its nature.

[1] *International Journal of Ethics*, October, 1903.

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RELIGIOUS EDUCATION AS CONDITIONED BY MODERN PSYCHOLOGY AND PEDAGOGY

IT is not proposed in this discussion to expound or to justify the psychological and pedagogical principles involved in religious education; the attempt is rather to apply those principles as directly as possible to the problem of religious education. Moreover, even in the application of the psychological and pedagogical principles, though somewhat distinct periods in religious education must be recognized, I shall not aim to take up the question of the progressive adaptation to these periods, but confine the discussion to those great fundamental principles which have almost equal application in all periods. And even of those four principles which often seem to me the greatest inferences from modern psychology (though they are not absolutely exclusive one of another)—the complexity of life, the unity

of man, the central importance of will and action, and the conviction that the real is always concrete—the first two may be but very briefly treated. And yet, even the briefest discussion of religious education ought not to fail to point out how greatly religion has suffered from failure clearly to recognize the complexity of life and the unity of the nature of man.

And, first, it concerns the religious teacher to see that psychology's emphasis upon *the complexity of life*, upon the relatedness of all, is a virtual denial of the possible separation of the sacred and the secular. The very constitution of the mind demands, for the sake of the higher interests themselves, that they do not receive exclusive attention. And the reaction certain to follow exclusive attention to any subject is only disastrous to the interests which it was sought thus exclusively to conserve. Human nature revenges itself for any lack of reasonable regard for the wide range of its interests. No ideal interest can conquer by simple negation, and no

ideal interest has anything to gain by mere exclusiveness. For the denial of legitimate worldly interests only narrows the possible sphere of both morals and religion; it makes the ethical and religious life, not more, but less significant. And the entire movement, of which the Religious Education Association is a part, roots, I suppose, in a similar conviction. Religion is life or neither is anything, it has been said; so that religious education cannot wisely be carried on as an isolated fragment.

Moreover, it is of peculiar moment to the religious teacher to take account of *the unity of man*. Because he ought to face the exact facts and to know and obey the laws of his divinely given nature, the religious teacher least of all can afford to ignore either the physical or the psychical conditions involved in the unity of human nature. On the physical side, he should not forget, for example, the effects of fatigue—that surplus nervous energy is the chief physical condition of self-control—nor the close connection of muscular activity and will, nor the physical basis

of habit. On the psychical side, the religious teacher needs to consider the possible helping or hindering influence of intellectual and emotional conditions. The moral dangers of intellectual vagueness and of strained and sham emotions may be taken as illustrations.

Passing thus with briefest reference these important principles, it is still possible to put with reasonable brevity the great essentials of religious education. They will be found to connect themselves closely with the two other great inferences from modern psychology— the conviction that the real is always concrete, ending in supreme emphasis on the personal, and the recognition of the central importance of will and action.

Christianity assumes, I take it, that the end of religious education is never mere knowledge or learning, but to bring the individual into life—the largest, richest, highest life; and that life it conceives to be the sharing of the life of God—his character and joy. John thus reports Christ as saying: "I came that they may have life, and may have

it abundantly." "This is life eternal, that they should know Thee, the only true God, and Him whom thou didst send, even Jesus Christ." With the Christian conception of the character of God, this makes the religious life, just so far as it is developed, at once and inevitably ethical. In Christian thought, then, religious education and moral education cannot be dissociated. The goal sought may be considered to be, therefore, either bringing men into a real acquaintance with God—making this relation to God a real relation not only, but the dominating relation of life; or the attainment of the largest life—a life of character, of happiness and of influence. In either case, the supreme conditions and means are the same.

For, if one thinks of the goal, for example, as the attainment of character, he must recognize at once that to any attainment of character self-control is necessary. But self-control, our psychologists insist, is never negative, but always positive—not mere self-restraint, but the control of self through

positive replacing of the evil tempting considerations by attention to the other interests and considerations that ought to prevail. The power of self-control, then, goes back to the power to recognize, to appreciate and to respond to certain great interests and forces. The end of moral education thus becomes to bring the individual, on the one hand, into the possession of great and valuable interests; and, on the other hand, to foster habits of persistent response to those interests. The great claim of religion, and peculiarly of the Christian religion, is, that it offers to men the absolutely supreme interests and is able to make these permanent and commanding in life. The very end of religious education is to make men see the greatest realities and values—above all and summing up all, to make men see Christ.

What, then, are the chief means by which men are to be brought into the possession of these great objective interests as abiding and commanding? The answer of modern psychology seems to me to be by no means

doubtful: through personal association and work,—character through contagion and expression. The prodigious emphasis laid by Professor Baldwin and Professor Royce upon imitative activity in the development of the child is really an emphasis upon both personal association and work. The great means to the largest life — to character, to happiness and to influence — and to a sharing of the life of God as the greatest of all realities and values, are personal association and active expression. And the really supreme conditions of the highest association and work are reverence for the person and the mood of objectivity. These means and conditions, I judge, modern psychology insists, must rule in all religious education.

Our problem, then, becomes simply this: How can the religious teacher most effectually use these great means, and best fulfil these essential conditions? How can we bring personal association and active expression most effectually into religious education? How can we best insure that the

spirit which pervades it shall be one of sacred respect for the person and of the mood of objectivity—the mood of work and of a self-forgetting love, rather than the mood of self-absorbed introspection?

I. ASSOCIATION

How can the religious teacher make most effective the factor of personal association? The very meaning of that life of God, which men are to share in religion, Christ taught, is love; and it is consequently a life of unselfish, loving service into which, above all, he seeks to bring men. The social self of the child must be awakened. To this end, personal association is self-evidently the great means.

1. In the first place, this shows that religious teaching must clearly recognize that the child needs society as such. No one can learn to love in solitude. If really unselfish service is to be called out, there must come to the child some real convic-

tion of the essential likeness of others to himself, of the inevitable way in which the lives of all are knit together, and of the value and sacredness of the person of others. The very first step to these essential convictions is some real knowledge of others through association with them. Not even the associations of the family, it should be noted, are sufficient here to give the sense of what is due to a person simply as such. The religious teacher may well recognize, therefore, the very great service rendered in just this respect by the public schools. In this broad sense, it is a genuine religious service—a service that cannot be rendered with anything like the same effectiveness by any select private school, however religious. For in the public school the child meets those of all classes, finds a common standard applied to all, and much the same response made by all; and so learns to think of himself as really one of many who are essentially alike. He must thus get some notion of real justice—of what is due to a person

simply as such. I am not able to see how more safely than in our public schools this absolutely vital contact with men as men could be afforded. It is not merely of exceptional importance for our democracy, but it also has an essential contribution to make to the development of the true social self, to the true moral and religious life. The vital breath of Christianity is democratic—the recognition of a real brotherhood of men. An agency that so completely embodies and teaches the democratic spirit as do our public schools, with whatever defects, is in this broadest sense soundly religious and even Christian. Let the religious teacher, then, recognize the contribution here of the common schools, and abhor in all his own plans the spirit of snobbishness.

2. Let us notice, in the second place, that the initial awakening to the sense that a given interest has value at all, comes almost uniformly through association with those to whom the interest means most. It is indeed through the discernment that in character

or peace or joy another has what we have not, that we are led to give attention to those interests that have so counted for this other person. This primary law, which holds for all other values, cannot be set aside in religion. Close association with a few simple people, who may not be technically trained religiously, but who really know God, will quicken the child's spiritual consciousness as nothing else will, and that, too, without any precocious forcing. Have we practically and sufficiently recognized that the child must be much in the society of truly Christian people to find the great Christian aims of growing interest? Is not the religious development of the child sought quite too often in virtual abandonment of the association of older Christians? Let us be sure that no brilliant pedagogical devices will take the place of these living forces.

3. But the child not only has his first awakening to moral and religious consciousness in association with others; no force is so powerful in bringing him on into an

assured faith and life of his own. The law is clear. We tend to grow inevitably like those with whom we most constantly are, to whom we look in admiration and love, and who give themselves most devotedly to us. Granted such association, the worst pedagogical methods cannot destroy its reasonable efficiency; and without such association the most approved methods will miserably fail.

4. In the last analysis, the two greatest services that we can possibly render another are really to be such persons as we ought to be, and to bear witness to those greater persons in whom are the chief sources of our life. The fourth way, therefore, in which personal association may be made to count is in such witnessing to the highest personalities, and in bringing home to others in the most objective way possible those realities and persons that have revealed to us most of God. If the aim of all religious education is to bring the individual into his own living relation to God, then the primary service to be rendered here is to be able,

on the one hand, to bring a convincing witness of what the great historical self-manifestations of God, culminating in Christ, have meant to us; and, on the other hand, to be able so to set these forth that they shall be real and commanding to others. On the strictly teaching side, therefore, the power most to be coveted by the religious teacher is power to make real, to make rational, and to make vital these greatest facts. This power culminates in the power to bring home to others the real glory of the inner life of Christ. He who can do that renders to men the highest conceivable service, for he puts them into touch with the supreme source of life—of inspiration, of hope, and of courage. He makes it possible for God to touch them with his own life, and with convincing power. Absolute trust and humility are called out spontaneously by a real vision of the inner spirit of Jesus. Christ himself built his kingdom on twelve men and their personal association with Him. Facing the whole problem of character for

all his disciples in all time, He deliberately makes the one great means personal relation to Himself, not the acceptance of certain machinery, or methods, or principles, or ideas. The most conserving and inspiring of all influences is love for a holy person.

No man should lose sight just here of the tremendous and special opportunity given to our time by the coming of a historical spirit into Bible study. Into this theme the present discussion cannot enter; but I may simply record my conviction that, on this account alone, it is a reasonable expectation that the best religious teaching and the best response to religious teaching that the world has ever seen lie just ahead of us. The historical method is soundly based psychologically, for it makes, as no other can, the definite personal appeal.

In trying to make real these great historical manifestations of God, it may be worth remarking that a special value is to be attached, not only to the ordinary analogical use of the imagination and to the rarer his-

torical imagination, but particularly to what might be called a psychological use of the imagination — a clear discernment of the mental states involved in a historical situation, and bringing out their parallels in our modern individual and social life.

II. WORK

The second great means which modern psychology most emphasizes in religious and moral education is expressive activity. The psychologist insists that in mind and body we are made for action. If even thought and feeling tend to action, and are normally complete only when the act follows, much more must this be true of the mind's volitions and, most of all, of the highest volitions — moral and religious purposes. One inexorable law rules throughout: That which is not expressed dies.

Since the very sphere of the religious life is in the ethical, and it is hardly possible that it should have any true expression at

all that does not directly involve the moral life, we are not likely to over-emphasize the demand for active expression in religious education. How, then, can this need of work, of expression, best be met in religious education?

1. In the first place, it is of course true, because of the close connection of the will and muscular activity, that almost any vigorous work is not without its value, in will-strengthening, for the religious life.

2. To aim, further, to develop a healthy body, in the spirit of fidelity to a God-given trust, and because health is a vital condition of character, is itself of great value. And all well-ordered physical exercise may become, thus, a direct help in religious education.

3. Moreover, as character continually involves the working out of certain aims and ideals, the embodying through work of any ideal can hardly fail to be a real assistance in the ethical and religious life. All manual training, for example, is here a real con-

tributor to religious education, as are also any societies that involve the carrying out of some ideal.

4. But, as the Christian spirit is preëminently the spirit of unselfish love, and as love to God can be shown chiefly in service to man, the kind of expression specially called for in religious education is active service for others. Any really useful work here has its religious value. To avoid pride and priggishness and introspection, especially in the case of younger children, it is probably distinctly better that this attempted service for others should not be in lines that could be thought to be peculiarly religious in the narrower sense. The simplest self-forgetful work for some practical cause—the cup of cold water in the name of a disciple—will meet the case. It is not unnatural, therefore, that societies and clubs and committees of various sorts should find here their legitimate place in religious education. Getting children thus to take an interest, for example, in the protection of animals, in the protec-

tion of the defenseless, in the cleanliness and beautifying of the town, in the cultivation and giving of flowers, is not without its value. The training of the clubs themselves is, moreover, some direct preparation for complex life in society.

5. But, after all, even though there are no societies, or clubs, or committees (and I have some feeling that these have been overdone by zealous reformers, to the exclusion of something better, and to the fostering of pride and the need of public recognition), still the one great necessity in the expression of the Christian life remains: the doing, in the common every-day ways, the really unselfish thing. "By this shall all men know that ye are my disciples, because ye have love one for another." Are not teachers sometimes driven to devising more or less artificial ways of service because the home training, especially in well-to-do homes, is too often a training in idleness and selfishness? The best place of all for the child to express the Christian spirit is in obedient, faithful work

at home, and in the unselfish spirit shown in the home relations. To allow a child to grow up in idleness and selfishness at home is a hideous wrong, that even the most scientific analysis of his needs, and the most pedagogic meeting of them by a teacher, can never make good. A reasonable return to the use of home "chores," of which Charles Dudley Warner writes so feelingly in his *Being a Boy*, would be a very distinct contribution to the real religious education of countless children. I doubt if there is any greater single need today, in religious education, in the broad sense, than the need that parents should take pains to see that children have some useful service to render daily in the home, and learn there some thoughtful, unselfish consideration of others.

6. As to the peculiarly religious expression of the Christian life — in prayer, Bible study, speaking to others either privately or publicly on religious themes, and taking part in the membership and activities of the Church—if the Christian fellowship has been

what it ought to be, and if an objective historical method has been followed in the teaching of the Bible, much of this, I believe, will follow in time, in the most natural and wholesome way, almost as a matter of course. The child will find himself drawn out toward God in some natural expression of his own life in prayer and in Bible study. Some elementary instruction in the real meaning of prayer, Bible study, so-called "testimony," and church membership, that will enable the child to see how exactly analogous these all are to what he does in other spheres of his life, may greatly help his sense of reality here, and save him from formality and sham. One caution seems to me important as to prayer. Children's prayers should be directed much more to the easily understood demands of duty, and less to mere asking for things.

And, as the relation to God in Christ comes to have some real meaning to the child, some expression in speech will tend to follow. At first, if the child's life is normal, such expression will quite certainly be

along ethical lines, and may be thus of real value. The religious life is primarily, for a child, a call to do the right thing. The relation to God, in its deeper bearing on the very springs of living, and the glory of the inner life of Christ, the child can hardly appreciate at first; and he should not be forced to any expression here. That will come in due time. It is perilous to crowd children to peculiarly religious expression in meetings; for expression before conscious experience is a direct training in dishonest cant.

Still less is formal doctrine to be thrust on the child. The only value of a doctrinal statement is that it is an honest expression of a truth which has become real and vital for one in his own experience. Such statements of doctrine can grow only with one's growing life; they cannot be learned out of a book. The one imperative thing, then, for the child, is to bring him into a genuine religious life of his own. Life first, and then its expression; not the expression of someone else in order to life. The danger of the

dogmatic catechetical method here is real and great. It is perhaps not unimportant for us to note, too, that Christ's method in bringing his disciples to the confession of his Messiahship, was one of punctilious avoidance of all dogmatic statements upon the matter.

III. THE SPIRIT OF RELIGIOUS EDUCATION

The true spirit of religious education has been already implied. The wise use of these greatest means of personal association and expressive activity certainly requires scrupulous respect for the personality of the pupil, and a prevailing mood of objectivity.

1. On the one hand, we may never forget that the whole aim of moral and religious education is to bring the individual to a faith and life of his own; and this requires at every step the greatest pains to guard the other's own moral initiative. The very highest mark, I believe, of the moral and religious life, is a deep sense of the value and sacredness of the individual person. No one

can be brought to that by the overriding of his own personality by others. I may not dwell upon it, but it seems to me that the one absolutely indispensable requirement in a true religious education is, that it should be pervaded through and through with a deep reverence for the person of the pupil; and this often has a decisive bearing upon methods.

2. On the other hand, if, as modern psychology insists, we are made for action, and no experience is normally completed until it issues in action, then the normal mood, it would seem, must be the mood of activity, of work, not of passivity or brooding — objectivity, not subjectivity or introspection. All personal relations and all work suffer from undue preoccupation with our own states. Only so much introspection as to be sure that one is really fulfilling the objective conditions of life, is either needed or wise. We are to fulfil the conditions, and count upon the results. Here, too, I may not stop for ampler justification and application of the

principle, but can only declare my conviction that the clear teaching of psychology indicates that the prevailing mood in religious education must be one of objectivity, not, as has been perhaps most often the case, one of introspection. This principle will plainly affect the methods used.

In a word, then, modern psychology and pedagogy seem to me to demand that religious teachers should constantly recognize the complexity of life and the unity of the nature of man, that they should use as their greatest means, personal association and expressive activity; and that they should permeate all their work with the spirit of deep reverence for the person, and with the prevailingly objective mood.

CHRISTIAN TRAINING AND THE REVIVAL AS METHODS OF CONVERTING MEN: A HISTORICAL AND PSYCHOLOGICAL STUDY.

I. THE PRESSURE OF THE QUESTION

THE difficulty involved in our question is felt today by many of the most thoughtful, not only in the Young Men's Christian Association, but in all branches of the Church. And I have therefore felt that I should make the discussion not less but more valuable if I dealt with it in its larger bearings, and not merely within the lines of Association work. The question presses upon every earnest Christian man. For men cannot fail to see that in the history of the Church great numbers have been added to its membership in times of revival. With whatever qualifications he may choose to make, it is impossible for a thoughtful, honest Christian man to question the immense service rendered to mankind by such movements as

those of Wesley, Whitefield, Edwards, Finney and Moody. And the Christian turns with sorrow to the comparatively small additions to the churches made in recent years, and naturally asks if the trouble be not wholly in the abandonment of revival methods.

But this practically general abandonment of revival methods is itself a phenomenon demanding explanation, and seems to imply that conscientious Christian men feel some serious difficulty in the use of the older revival methods. The comparatively small success in recent years of such efforts in our own country, where they have been continued on the old lines, points to the same explanation.

The thoughtful, candid man finds himself, therefore, on this theme drawn in two directions and honestly perplexed. Can we wisely continue the older revival methods? Are effective modifications possible? What is the relation in which the revival method stands to the method of Christian training? Are

they different methods for doing the same thing? Ought they to be or can they be mutually exclusive of one another? Are they supplementary, one of the other? Such questions as these are being seriously asked by many in most of the churches.

Even in the most evangelical churches, then, we seem to have to recognize a changing feeling, whether justified or not, concerning revival methods. Some have adopted methods of education as consciously and definitely exclusive of revival methods. Some are urging and defending revival methods, but somewhat apologetically and with greater or less consciousness of reacting against a tendency and not with the sure abandon of earlier days, and yet believing that only such methods are adequate to the end sought. Some, seeing certain large results from both methods, are trying to feel their way to an adjustment that may enable them to avoid the dangers of both, and to preserve the best fruits of both.

In the sacerdotal churches, on the other

hand, it is to be noted there has been some change toward something very like the revival method, in the so-called "retreats" and "missions."

II. THE CAUSES OF THE CHANGED FEELING CONCERNING REVIVAL METHODS

Granted, now, that there is some real change in feeling concerning revivals, even in the most evangelical churches, can we point out any of the causes that have brought it about?

1. In the first place, I think it can be said that the difficulties felt do *not* arise from the old unevangelical, or old-school, objections to revivals. The misgivings are felt by those who are not at all sacramentarian in their views, and who believe fully in man's moral freedom and responsibility, and are in general of thoroughly evangelical temper. The present common misgiving concerning revival methods is due, then, to something other than the objections which the earlier revivalists had to meet.

2. No doubt, a part of the difficulty felt is due to a sense of disappointment in a careful estimate of the results of revival work, especially in the last few years. A larger number of the church than formerly seem not at all helped but even estranged by the revival effort; the positive results seem less significant, and the reaction following more benumbing. All, of course, would not agree in this judgment in any community; but this certainly does not misstate the belief of many honest men, who are sincerely seeking the progress of the Kingdom of God.

3. For many, too, it can hardly be doubted, there is in ordinary revival methods a disagreeable sense, however reluctantly confessed, of an artificial and not wholly worthy attempt to work men up to a certain state of feeling. This jars upon something of the best in their own religious instinct, though they may not be able to state the precise point of objection.

4. Moreover, besides the opposition that any aggressive movement for righteousness

must expect from all carelessness and selfishness and sin, any such means as the revival, however justified, must reckon with the often unconscious but very heavy trammel of the moderate and half-bored temper of so-called "good society," that shows an inordinate fear of all that is unconventional and of all enthusiasms, and a better based and equally strong fear of crankiness and all extremes. Few of us probably recognize how powerful an inhibition the customary and conventional lay upon us. And the "normal" and "sane" may easily come to mean simply conventional and monotonous mediocrity. Doubtless even conscientious Christians are unconsciously not wholly unaffected by this motive in the difficulty they feel concerning revival efforts.

But I cannot think that the serious questioning raised concerning revivals is most largely due to any of the causes mentioned, or to mere deadness in the church. The earnest and conscientious are too evidently not upon one side of this question. Some wide-working and deep-going causes have

been in action that have affected practically the entire church in its thought and feeling. Can we discern those probable causes?

5. In the first place, among the strong and deeply underlying reasons both why revival effort is entered upon with greater hesitancy, and why when used it is often less effective, is the unquestionable fact that, because of such an influx of new and important ideas as was probably never before concentered upon any single generation, *our age has been in peculiar degree a transition age.* It is worth while to remind you of John Fiske's forcible words upon this point: "In their mental habits, in their methods of inquiry, and in the data at their command, the men of the present day who have fully kept pace with the scientific movement are separated from the men whose education ended in 1830 by an immeasurably wider gulf than has ever before divided one progressive generation of men from their predecessors."[1] Our points of view, our modes

[1] *The Idea of God*, pp. 56, 57.

of conception, our favorite analogies, our methods of argument, our very language, have all been inevitably affected. To keep, now, the same great Christian truths real to ourselves, and to be able to make them real to others, we must have some degree of restatement. Questions, too, often very far-reaching, have been inevitably raised by the new ideas for great multitudes of minds.

Now, invective and condemnation do not answer questions, nor does mere dogmatic repetition of old forms of statement. "The wounds of knowledge," said Julius Müller profoundly, "can be healed only by knowledge." Of course, men have been affected by these new ideas in greatly differing degree; but in most intelligent communities the period of the recent years in religious thought has been distinctly one of more or less conscious questioning, and of the felt need of transition from older to newer statements of the great Christian truths. This simply means that, in the providence of God, many lines of progress outside of religion

concentered upon this age, and so gave to this generation in religion preëminently the task of facing and solving the problems of a transition age, with the involved effective restating of the great Christian truths. This is no mean task, and it may ultimately mean as much for the life and growth of the church as the immediate addition of great numbers to its membership.

We may not proudly assume that we have already made an exhaustive study of the hearts of men, or that we have already penetrated the full meaning of the Gospel and mastered beyond improvement the teaching of Jesus, and so reached the ideal statement of the Gospel for all time, even supposing that to be ever possible. Are we quite sure that this profound satisfaction with exactly the old forms of statement does not mean a degree of unteachableness concerning the present teaching of the Spirit? Ought we not to hope for and to expect increasing grasp of Christian truth, and increasing power in putting it? And, if this is the

peculiar providential task of our time, let us not underrate it, and let us not shirk it, and, above all, let us not decry it. Our generation needs to give special and solemn heed to these deep sentences of Fairbairn, if we are really to meet the duty God lays upon us: "The Church, so long as it believes in the divinity of its Founder, is bound to have a history which shall consist of successive and progressively successful attempts to return to Him. He can never be transcended; all it can ever be is contained in Him; but its ability to interpret Him and realize his religion ought to be a developing ability."[1]

But such a period of transition and such a task of restatement necessarily preclude quite the same results in evangelistic efforts. For, in the first place, the preachers are feeling their way only gradually into the most effective modes of putting the truth in this new generation. And, in the second place, the inevitable questionings of the hearers prevent an easy and positive assent to the

[1] *The Place of Christ in Modern Theology*, p. 152.

truth. This is especially the case in revival work, since it has very commonly gone forward, in much of its preaching and method, upon presuppositions now called in question by many. Now, though every bit of the preaching were true, and every piece of the method were fully justified in the abstract, this psychological state of mind of the hearers would be certain to affect the result. If the questioning and feeling of transition existed only in sporadic cases, they might leave revival effort comparatively unaffected; but touching, as they do, a large proportion of the most thoughtful and influential in the church, the fundamental conditions of revival work are strikingly changed. The fact, then, that this is, in the most marked degree, a transition age, at least for very many of the most thoughtful in the church, is one of the greatest reasons for the difficulty felt concerning revival methods, as well as for the comparatively small accessions to the membership of the church in the recent years. Even our best revivalists have very com-

monly recognized something like this in their sense of the need of giving themselves in late years more especially to the building up of the life of Christians rather than to the bringing of larger numbers into the Christian life.

6. But some of the very ideas, the coming in of which has made this a peculiarly transition age, have tended directly to affect our feeling concerning revival methods. As a scientific age we have been studying, as no preceding age has ever studied, God's method of working in the external world, and we have become deeply impressed with the way in which *law* and *growth* prevail in the divine method. Now, this is well-nigh revolutionary of much of our religious thinking and feeling. It simply means that, almost unconsciously to ourselves, we have, to a considerable extent, changed our view of *what constitutes the characteristic marks of the divine working*. Whereas, earlier, it was exactly the sudden, the unaccountable, the lawless, that seemed to us most surely assignable to the

Divine; now, under the influence of the strong conviction of the prevalence of law and of growth in all God's working, we have come to fear, in all sudden, mysterious, tumultuous experiences, the presence of the magical and superstitious in religion, and to fear all lawless upheavals as abnormal and unhelpful to the real goal of life. This great change in point of view makes us estimate the most striking phenomena of a revival very differently than our fathers estimated them. At the best, permeated, as we cannot help being, if we have been awake at all to the great scientific movements of our time—permeated with these ideas of law and of growth, we are forced to raise serious questions concerning the meaning and value of the revival method. This is not the result of any premeditated wilfulness in religious matters; it is rather simply an inevitable change in point of view that in most cases, probably, has taken place almost unconsciously and even against their own desire.

The persistent influence of the ideas of

law and of growth, then, is another strong cause of the change in feeling concerning revival methods, though we may later find that this change is not wholly justified.

7. Furthermore, for various reasons, into which I need not here go, there has come into all the churches a *much more ethical conception of Christianity*, that tends to make much less of emotional "frames of mind" and looks everywhere mainly to fruit in life. This temper of mind necessarily sets small store by great experiences simply as such; and it is, perhaps, likely sometimes short-sightedly to undervalue them even as means. The trend toward this thoroughly ethical conception of religion has been, on the whole, undoubtedly most wholesome; but it has, quite as certainly, naturally tended to count less important than the earlier conception, the marked experiences of revivals.

8. Once more, the so-called "voluntaristic trend" in modern psychology, the vast development in the line of organization in our time, and, in general, what has been well

called our "stupendous reliance upon machinery"—all tend, no doubt, to lay *emphasis upon external action*, organization and product, rather than upon any inner state; and just so far tend to make seem less important to us the revival's plain aim to deepen the inner religious life. Rightly impatient of a selfish, sentimental and benumbing occupation with one's own states of mind, rightly insistent that feeling or meditation that is to mean anything to us or to men must be put into act, the trend of which we are here speaking, which is powerfully at work upon us all, no doubt tends to raise serious questions concerning the value of the revival—questions in part justified, in part not justified.

These, then, seem to me to be among the most important causes of the changed feeling concerning revivals that has passed over the evangelical churches: the fact that this is, in peculiar degree, a transitional and questioning period; the powerful influence of the ideas of law and of growth; the increasingly ethical conception of Christianity; and

the immense emphasis of our time upon action. It is probably possible for a wise evangelism to give due weight to all these considerations.

III. OUR PROBLEM

Our title implies the recognition of the need of conversion, of bringing all men into some really new life. It assumes that both the methods of religious training and the methods of the revival look to essentially the same goal—the bringing about of the converted state, and of the development of that state. And it asks us to compare the methods as to their value in bringing about conversion.

Now, from the point of view of the psychological process, James defines conversion to be "the process, gradual or sudden, by which a self hitherto divided, and consciously wrong, inferior and unhappy, becomes unified and consciously right, superior and happy, in consequence of its firmer hold upon religious realities."[1] I think we may

[1] *The Varieties of Religious Experience*, p. 189.

well accept this as an essentially correct definition of the psychological process involved, where the change has taken place in practically adult life. And from this point of view we should be led to compare Christian training and the revival as to their power to give men firmer hold upon the "religious realities," so as to bring them some consciousness of unity, rightness, conquest and joy. No doubt, this definition, as an induction from many striking cases of conversion, will be, if there is any difference, rather favorable than otherwise to the method of the revival.

From the definitely Christian view of the goal of the religious life, we should probably prefer to say that the end of all religious effort for men must be to bring them into actual communion with the living God in Christ—into sharing his character and joy. That is a tremendous goal. We can well afford to lay aside all prejudice and to give willing heed to anything that will make the attainment of that goal more certain. Here a comparison

of the methods of Christian training and of the revival leads us to ask: How can a man come most certainly into an actual sharing of the life of God? How can that life in relation to God be made to him most real, most rational, most vital?

IV. OPPOSING SOLUTIONS

Many, now, feel that only through the essential methods of the revival can real conversion ever be obtained. They lay emphasis on the fact that the change must be wrought by God, and so demand an experience that seems to come from something plainly beyond the man himself. Where such an experience is wanting, they feel that they must deny the presence of the divine life in the soul. To such it is likely to seem impossible that any training or educational process could take the place of such an experience as a revival may give. They would say with Herrmann, "The certainty of God is not the product of human

strivings"; and that would seem to them to mean the necessity of some marked, probably sudden, experience. To depend wholly upon an educational process seems to them to leave out the vital divine element altogether.

Others, just as earnest in their desire to build up the Kingdom of God, are, for one reason or another, afraid of all methods that look to the production of such marked experiences. They feel that at best such experiences involve great dangers of various kinds; and that the insistence upon such methods as indispensable is a virtual denial of God in the larger part of life; and they, consequently, would use only educational processes—the method of careful, prayerful, all-round scientific Christian training—conforming the whole man, body and mind, more and more to the Christian ideal. Such lay emphasis upon the fact that, however marked the religious experience that comes to a man, if it is to be of any real value to him he must put it patiently, steadily into

act. He must go down from his mount of vision to make all things according to the pattern shown him in the mount. That is, they would say, the steady conforming of the man to the Christian ideal is the real goal in any case; and, if that is done, the experience is, at least, unnecessary; and, considering the attendant dangers, had better not be sought.

V. TEMPERAMENTAL DIFFERENCES

Now, in comparing these two views and methods, one can hardly avoid being influenced by his own predominant type of experience. Almost inevitably we are all likely to make our own experience the norm, and to conclude that the precise way in which we have been led into our best life and vision of God is the way in which every one should travel. We are all liable to a good deal of intolerance here; and all the more liable, because the interests at stake seem to us so great.

1. *Illustrated in Other Spheres.*— It may

help us to charity and patience with one another here, to remind ourselves that one of the things that modern psychology has been making most clear is that, along with great likeness in the fundamental characteristics, men differ very greatly in many temperamental qualities; and that these differences affect very much the direction and color of their mental life, their predominant temptations, their particular needs. In minor matters, perhaps, most of us understand this well and act upon the knowledge. We understand that, for successful living, we need to know ourselves. As to our bodies we have come to see, according to the proverb, that "what is one man's meat is another's poison." But men have been much less quick to see that no single prescription of some particular mental process could be a universal panacea.

For example, some men are predominantly intellectual in their temper; some predominantly emotional; and some predominantly volitional. It takes little thought to see that the prevailing temptations of these

men will be quite different. The first is tempted to hard, cold dogmatism; the second to simple sentimentalism; and the third to pure obstinacy. And any precise counsel, that would meet the need of one, would be quite beside the mark and might even prove injurious with the others.

So, again, men differ greatly in their natural estimate of themselves. Some, of course, habitually overestimate themselves; but others, just as clearly, are persistently self-depreciative. An experience that would help one of these classes would be likely to be distinctly harmful to the other.

Once more, men differ greatly as to kind of memory. To take a single illustration, bearing directly upon the moral and spiritual life. Some men have what might be called an Indian memory: they have a very vivid remembrance of all the ills and injuries of their lives; these things they seem unable to forget. For the good things of their experience, on the other hand, their memory is correspondingly bad. Other men exactly

reverse this condition, and show a most retentive memory for the pleasant and successful experiences of life, and but the slightest memory of failures and injuries. How divergent are the weaknesses and temptations of these two classes! how different a matter, for example, is the duty of forgiveness for the two!

Perhaps these illustrations of mental differences may suffice to show that, particularly in all that concerns vital interests, we cannot afford to ignore or forget the mental differences of men, and that we may well be particularly patient with one another in considering the varieties of religious experience.

And when we turn to the marked differences in religious experiences, we may be, perhaps, still further helped by recalling that we have probably all had some experience in common life of the fact that there are *two ways in which we may come into the appreciation of any great interest or value:* (1) we may be surprised into it, and then choose it for its own sake, though we should not

have chosen it before; or, (2) in trust in the testimony of others, we may go ahead and of deliberate purpose venture all in the faith that the value shall be ours. Probably most of us take habitually one of these ways in most things of value; but, perhaps, none of us are entirely without some experience in both ways, that may give us the key to understand the most marked differences in religious experiences.

For example, probably most of us were rather surprised into our experience of the joy of a really unselfish love. We waked up with a kind of start to the fact that we really did love some one unselfishly, and that it was a great joy. Then we could choose such a love for its own sake, though from the previous selfish point of view it would have been impossible for us to conceive how an unselfish love could bring joy.

But, occasionally, a man, say under some great bereavement or loss, quite benumbed in his relations to others and almost distracted, may say to himself in cold blood: "I

simply must throw myself into some unselfish work for others; I know, either from my own previous experience or through the testimony of others whom I cannot doubt, that I shall find in such service new life and joy." And without feeling and without any immediate experience he goes steadily forward, to find in the end his bold voluntary venture justified, and unselfish love proving a joy.

The final experience is much the same in both cases, but the way to it quite different. In one case the whole experience seems like a sudden out-and-out gift from something outside the individual's own life; in the other case it seems like the plain reward of a hard-won battle of his own.

So, too, in the matter of the value of a college course, there are those who, in some previous study or experience, have waked up to warm appreciation of the value of a college course and choose it, from the start, in the light of such an experience, heartily and gladly for its own sake. But many seem unable to get any such previous vision that

makes the value of the course seem real. They enter upon their college study somewhat doggedly, even if in good spirit, relying upon the testimony of parents and teachers and college men, that they will find that the course will richly repay them. They have to go forward in faith, with set will. And some come only very gradually, in later life, to any real appreciation of what the college course meant to them. These two classes of cases came into their first appreciation of the value of a college course in very different ways.

Or, to take one more example, sometimes we come upon an idea in our reading that we recognize at once is most important, perhaps revolutionary for us, the momentous bearing of which upon our previous thinking stands out immediately as in vision; and we mark the day of its discovery as a day of crisis in our intellectual life. But our experience may be quite different. We note the idea as, indeed, of passing interest, but seem little touched by it. But little by little we

find ourselves continually recurring to it, until it forces itself finally upon our attention as a master-idea in our thinking. A little experience in newspaper-clipping would perhaps suffice to convince a man of these different ways in which ideas strike him. How often we painfully clip and file the thing we never use, and leave all unclipped the thing we discover later we wanted most of all.

Why is there this difference in the appreciation of ideas? Why is the significance of one idea appreciated at once, and of another only very gradually? The answer seems to be that the preparation for the appreciation of one idea has been going on for some time quite unconsciously; when the idea appeared, you were ready for it; its full significance was manifest at once. It served to complete the little that was lacking in the electric circuit, and the light appeared forthwith. In the case of the other idea there was no such adequate previous preparation, and the significance of the idea for our thinking could not be immediately discerned. Here we had,

gradually and with more or less consciousness, to work out our fuller preparation for an appreciation of the idea; it grew upon us somewhat steadily, until we came to see how commanding a place it really held in our thinking. In both cases the discernment of the full significance of the idea for our life required preparation; in the one case that preparation had been made beforehand unconsciously; in the other case, in considerable part, it had to be made afterward and much more consciously. But it should be noted that in either way an idea may become for a man absolutely commanding. Its significance for his life does not depend upon the way in which he reaches it. His habitual way of coming to his ideas is likely to depend upon his temperament, though the same man may use different ways in different cases.

2. *Temperamental Differences in Religion.*— From these illustrations, now, of the two different ways in which men seem to come into the appreciation of great interests and

values, let us turn directly to note the differences in the religious experience itself. Our illustrations may help us to recognize the same two ways in conversion.

Thus James says:[1] "There is thus a conscious and voluntary way and an involuntary and unconscious way in which mental results may get accomplished; and we find both ways exemplified in the history of conversion, giving us two types, which Starbuck calls the *volitional type* and the *type by self-surrender* respectively. In the volitional type the regenerative change is usually gradual, and consists in the building up, piece by piece, of a new set of moral and spiritual habits."[2] In the self-surrender type the change seems sudden, and the effects in life immediate.

It seems also wholly probable, as in our previous illustrations, that the differences in the method of conversion are primarily due

[1] In this part of the discussion, I use freely James' *The Varieties of Religious Experience*, because it is the fullest inductive study we have of religious phenomena, and is made with great psychological insight.

[2] *Op. cit.*, p. 206.

to psychological differences in men. As James says again, we are led "to suspect that what makes the difference between a sudden and a gradual convert is not necessarily the presence of divine miracle in the case of one and something less divine in that of the other, but rather a simple psychological peculiarity, the fact, namely, that in the recipient of the more instantaneous grace we have one of those Subjects who are in possession of a large region in which mental work can go on subliminally, and from which invasive experiences, abruptly upsetting the equilibrium of the primary consciousness, may come."[1]

And this psychological explanation may well bring real relief to many a conscientious Christian worker in revival seasons, who has seen expected marked experiences come to one, and not come to another who had manifestly met with equal completeness all the moral conditions. If we will speak with entire frankness, is it not simply true

[1] *Op. cit.*, p. 237.

that, in more than one such case, where the expected experience did not come, we have simply not been able honestly to convince ourselves that the difficulty was a moral one? We may not wisely shut our eyes to the plain fact that, where marked experiences are insisted upon as indispensable, while, on the one hand, the revival is the scene of many joyful and delivering experiences, it is, also, on the other hand, the scene of painful despairing disappointments. Given equal honesty of moral purpose in surrender to God, and the only natural explanation of these facts is to be found in psychological differences.

I do not see that religion need to shrink at all from this conclusion. For, as in our previous illustrations, we have good reason to believe that the different ways of reaching the result do not affect the value of the result.

And the two methods of conversion—the sudden and the gradual—are not, after all, so far apart. Intelligent revivalism might be called a hastened evolutionary process. And

the method of Christian training only introduces more gradually much the same motives that an intelligent revivalism employs. Both methods seek to produce a change in the man. Both have much the same ultimate ideal of life. Both need some preparation, conscious or unconscious. In neither is the process absolutely continuous. In neither is the process absolutely sudden. For, as James says, "even in the most voluntarily built up sort of regeneration there are passages of partial self-surrender interposed."[1] Or, as it may be put, "there are always critical points here at which the movement forward seems much more rapid." So, "our education in any practical accomplishment proceeds apparently by jerks and starts, just as the growth of our physical bodies does."[2]

That is, the most normal and gradual growth has its crises large or small, its moments of special insight, its sober and strenuous moods, the birth-times of great convictions and decisions. *No* growth, ap-

[1] *Op. cit.*, p. 208. [2] *Op. cit.*, p. 206.

parently, proceeds at a perfectly uniform rate. The opposition to critical moments may, thus, become quite chimerical—an opposition that that is at war with all the facts. And the most sudden and dazzling moments of insight, on the other hand, have really had long preparation, and require preceding and succeeding experience to bring out their full meaning; and their real value can be tested only in life. The two methods of conversion, then, we may well believe, are neither psychologically nor logically absolutely disparate; they are simply methods, probably, that fit two different types of mind. And from this point of view, as James suggests, the contrasts between these types of mind "cease to be the radical antagonisms which many think them." "The final consciousness which each type reaches of union with the divine has the same practical significance for the individual; and individuals may well be allowed to get it by the channels which are most open to their several temperaments."[1]

[1] *Op. cit.*, p. 488.

VI. IS SUDDENNESS A SURE MARK OF THE DIVINE WORKING?

1. *Why Suddenness is not to be Emphasized.* —The only objection which can well be made to this conclusion is the reiterated claim that only the sudden experiences by reason of their very suddenness bear the mark of the divine. And we may well face still more explicitly this objection. James puts the question very clearly: "Is an instantaneous conversion a miracle in which God is present as He is present in no change of heart less strikingly abrupt? Are there two classes of human beings, even among the apparently regenerate, of which the one class really partakes of Christ's nature while the other merely seems to do so?"[1]

(1) Now, in the first place, it is to be noted, as we have just seen, that the two methods or classes of conversion cannot be absolutely separated from each other even in this matter of suddenness. The most

[1] *Op. cit.*, p. 230.

gradual conversion has its marked and significant crises.

(2) In the second place, if the comparatively greater suddenness of the one class of experiences is due to temperamental differences in men, as we have seen that psychological study has made probable, it is difficult to count the suddenness *as such* more a mark of the divine working than the gradual change. Thus, for example, the results of Professor Coe's inquiries, Professor James believes, "strikingly confirm the view that sudden conversion is connected with the possession of an active subliminal self."[1]

(3) In the third place, no truly religious man who believes that God is creator of him—body and mind—can doubt that God makes a most significant revelation of Himself in the very laws of man's being. And certainly no genuinely Christian man, who believes Christ's teaching and revelation of God as the seeking Father, can call in question God's continuous working with us.

[1] *Op. cit.*, p. 240.

(4) Moreover, we may not forget that to so exclusively emphasize the divineness of the sudden is a virtual denial of God's presence in the rest of life, that is ultimately really irreligious in its tendency; for such exclusive emphasis seems tacitly to imply that God is at work *only* at the points so emphasized.

(5) And, once more, religion, like any ideal view, is never primarily interested in the mechanism of the process, whether gradual or sudden—but in the significance of the process. Its question is never, How did the thing come to be? but, What does it mean? What is its end? The change itself is the vital and the significant thing; *it* must be the witness of the divineness of the work.

2. *The True Tests of Religious Experience.*—In other words, we can never safely set up certain external or psychological tests of the divine life in man. We can only make our appeal to Christ's test—"By their fruits ye shall know them." The only certain evidence of God's presence in the life of a man is to

be seen in his spirit and conduct. "By this shall all men know that ye are my disciples, if ye have love one for another." "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance."

Or, to state the matter in more philosophical terms, we may say, with James, that the value of religious opinions and experiences "can only be ascertained by spiritual judgments directly passed upon them, judgments based on our own immediate feeling primarily; and secondarily on what we can ascertain of their experimental relations to our moral needs and to the rest of what we hold as true. *Immediate luminousness*, in short, *philosophical reasonableness*, and *moral helpfulness* are the only available criteria."[1]

I have been myself in the habit of stating essentially the same three tests, in saying that the value of any religious teaching or method or experience for any given person depended on its power to make the spiritual

[1] *Op. cit.*, p. 18.

world and the religious life real, rational and vital—to make them seem to the man (1) undoubted realities, (2) knit up with his best thinking in other spheres, and (3) with clear significance for life, as appeal and impulse to character, and as bringing enlargement and enrichment into life.

Now, when we so test the two methods of conversion, each may be seen to have certain advantages.

That a thing should be *real* for us, in the first place, depends on two things: on the one hand, it should be like enough to the rest of life to seem inevitably knit up with it; but, on the other hand, it should be different enough to be felt to have a valuable and distinct contribution to make to life. Conversion through a sudden and striking experience, no doubt, more easily meets the second condition; the method of Christian training and growth more easily meets the first condition. For the sudden conversion gives undoubtedly a more intense and immediate sense of reality—a sense of reality so

strong that the impression of it may abide as a permanent source of conviction for life. But, on the other hand, it is less easy to connect convincingly such experiences with the common daily life, and here the gradual conversion has the advantage.

The same fact makes it easier for the method of Christian training to show the *rationality* of the religious life. Its processes are everywhere closely akin to those rationally approved in other spheres of life. And it is guided by the same sober judgment, chastened by long experience. It can appeal, also, to more common and constant analogies.

In the direct appeal to the *ethical result* in life, to the moral helpfulness of the change, the sudden conversion is naturally likely to show more immediate and striking results, but also shows more disappointing reactions. And the appeal to experience in the long run can hardly be held to evince the superiority of the method of sudden conversion. Once, again, the best method to be used seems to depend largely upon temperament.

The facts, as shown by the wide inductive inquiries of Professors James, Starbuck and Coe, seem to indicate simply that both methods have given great and beneficent changes. Characters of the highest type are to be found in both classes. If I may appeal to the history of my own community, Oberlin has had a remarkable example of each type in two of its successive Presidents—President Finney and President Fairchild. Though so different in natural temperament, one would hardly dare to say that either was superior to the other in his own personal character, or in the impress of that character upon others. In very different ways both did prodigious work for the progress of righteousness and the Kingdom of God in the world. The immediate strength and intensity of appeal of the one was paralleled by the quiet all-round undiscounted and permanent appeal of the other.

It seems only fair, then, to conclude that neither type or method of conversion has all the advantages. Both methods fairly meet

the best tests we can apply, but not always in equal degree.

3. *Why Suddenness Still Seems Significant.*— But when all this has been said, there remains still, probably, in most minds a misgiving that, nevertheless, the sudden experience is, for some reason, more manifestly divine. And the reason that underlies this misgiving, it is important for us fully to face. That reason, I suppose, is this: The sudden experience, it seems less possible to refer to simply human causes; we are less able to trace its causal connections with preceding human states and conditions, and, thus, are led to refer it more confidently to God's direct work. And the religious life needs to believe in the reality of God's working in and for us.

Now, I cannot help believing that there is a sound instinct back of the reason so given. Certainly it is useless to talk about a religious life at all, if God cannot and does not come into some real effective relation to our inner life, and a relation, too, that means something more than the mere on-going of

our own mental processes, though our whole being be regarded as bestowed by God. We need imperatively, for the very possibility of genuine religion, faith in a power who is more and other than ourselves, and with whom we can come into a relation that can mean something practical for our life. The emphasis upon sudden and marked experiences, therefore, arises naturally from this desire and necessity of religion to believe in a truly living God.

I need not argue, in this paper, for the reality of such an effective relation to God. I need not even remind you of Lotze's words, spoken as a philosopher, in full view of all possible scientific and philosophical objections: "There is nothing whatever that stands in opposition to the further conviction that God, at particular moments and in particular persons, may have stood nearer to humanity, or may have revealed himself at such moments and in such persons in a more eminent way than at other moments and in other persons. It is even without doubt legitimate to regard

the relation in which He (Christ) stood to God as absolutely unique, not only as to degree, but also as to its essential quality."[1]

I need not remind you that even so radical a thinker as Pfleiderer can say: "And why should it be less possible for God to enter into loving fellowship with us than for men to do so with each other? I should be inclined to think that He is even more capable of doing so."[2]

I need not now adduce any of these general considerations; for between those who defend especially the two types of conversion and the two methods of Christian training and of revival, there is really no difference of opinion upon this point. Both believe and must believe fully in the reality of God's working in and for them. Both know that religion is no mere human product, and are interested in anything that adds clearness to their conception of God's relation to them.

[1]Lotze, *Outlines of the Philosophy of Religion*, Ginn's edition, pp. 149, 150.

[2]Quoted by Orr, *The Christian View of God and the World*, p. 63.

In the end, I suspect, both appeal to essentially the same considerations. Both, that is, note results in their experience and life, which they do not see how they can ascribe simply to themselves, and which, because of the quality of the results (already considered), they believe may be reverently and rationally ascribed to God. In the one case, the results appealed to have probably come in one or a few sudden and marked experiences. In the other case the appeal is made to certain trends and leadings in the long sweep of their lives, that seem to them, manifestly, no part of their own direct planning. But in both cases, where there is any strong sense of living relation to God day by day, appeal will be pretty certainly made to certain serious moods, moments of insight, times of high resolve, comparatively sudden in their appearance, and that seemed to lift them quite above their ordinary selves. If they believe in a living God at all, they can hardly fail to connect such times with God. And there is no good reason why they should not do so.

Experiences of this kind, that will stand the rational and ethical test in life, may well be referred to God, unless one is willing to believe that there is nothing higher than one's self.

In carrying out this line of thought, one may appeal to the analogy of other personal relations. The significance of all such relations seems to come upon us chiefly in scattered moments of sudden insight. We say accurately that what such a friendship means suddenly "came over us," or, that we "awakened" to it. Moreover, it is at points somewhat critical that our friendships count most. No doubt, in both the human and the divine relations, the personal relation is exerting its steady hourly unconscious pressure, but what it really means to us, how much it can do and is doing for us, comes only occasionally and briefly into full consciousness. It would be difficult at each common step to see just what definite contribution our friend is making to our living and thinking; we can see it more clearly at the critical

moments. So in our relation to God. We are right in inferring the real help of our friend and of God at these times of crisis; but we are not justified thereby in denying their influence all along; in fact, it is to this steady influence that we ought to awaken. God's greatest work for us, no doubt, like that of any significant personal relation, is done for us chiefly in comparative unconsciousness upon our part. Probably in both types of conversion this is true; but in the abrupt type the times of crisis are fewer and more striking; in the gradual type they are comparatively frequent and so less striking. The psychological inquiry, as we have seen, naturally refers the divine working to the subliminal region of our minds.

Now, there is a further ethical reason why God's working for us and upon us should largely go on in unconsciousness in the subliminal sphere. Since God is trying to bring us to a life and character of our own, that shall be the result of our own choosing, it is of the highest importance

that his relation to us should be unobtrusive, marked by the most delicate consideration for our own personality and moral initiative. Like a wise and loving father in relation to a growing child, his choices for us will not be forced upon us, but his activity will be rather in the background of our life. Because the life and character are to be our own, God seems definitely to intend that we shall not be able wholly to disentangle his working from ours. He is at work, and yet it is our choice; every step in our Christian life is to be both human and divine.

While, then, the question of suddenness in religious experience is not in itself vital, and while our appeal must always be made to the tests of the real, the rational, and the ethical, we can still see why men have naturally made much of the mysterious and sudden in religion, and why God should do much of his work for us in unconsciousness. And we can also see that both types of conversion make their appeal alike to phenomena essentially the same in their nature, because the sense

of a living God in real effective relation to us is absolutely vital to religion.

Our discussion thus far makes it probable that both types of conversion, and by inference both methods of religious effort, have their relative psychological justification. At the same time it has inevitably suggested dangers in both methods and the need of both. And, first, let us consider more definitely the dangers both of the method of all-round Christian training, and of the method of the revival. Both methods agree that the final aim must be to bring the man into living communion with the living God.

VII. THE DANGERS OF MERELY EDUCATIONAL METHODS

If this is the real aim in all religious effort, what are the dangers of the purely educational methods of Christian training?

1. The first danger seems to me to be that of *over-emphasis upon the intellectual side.* The almost inevitable tendency of all kinds of education is in this direction. A protest is

continually needed in all education in favor of the whole man. But the exclusively intellectual tendency is peculiarly powerful and peculiarly dangerous in religion. It is peculiarly powerful, because a true religious experience that brings one really into the presence of God in Christ involves much that is searching, revolutionary, and uncomfortable. It is far easier to accept from others proper opinions and theories of the Christian life, than to come into that life for ourselves. The tendency is peculiarly dangerous in religion, because nowhere is so much at stake. But a true education is never the mere giving of instruction. Knowledge about a thing can never alone give acquaintance with it. Knowledge about God is not acquaintance with him. One might conceivably have had the most perfectly ordered course of instruction in religious themes, and have no part in any sound religious life for himself. Germany clearly shows that the most thoroughgoing religious instruction by no means insures a truly religious people. Indeed, some of

Germany's clearest-sighted religious teachers recognize the grave temptation and danger of substituting this religious instruction for religious life. And, as we try to systematize and perfect our religious education, as we surely ought to do, we must not shut our eyes to the danger which steadily confronts us, of over-emphasis upon the intellectual side. The whole man must be called out in a living personal relation to God. The end is life, not a body of opinion, not a book. "And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."

2. The second danger in purely educational methods grows out of the first, and is the danger of *lack of a powerful grip through feeling upon the life* of the man. We must not forget that it is preëminently through feeling that the sense of reality of all things comes. Feeling differs greatly, no doubt, in different temperaments; but only in serious pathological states is there a comparatively total lack of feeling that gives an awful sense of

hollowness and meaninglessness to life. We cannot afford to ignore or underestimate feeling in the religious life, much as we may deplore its excesses and all undue appeal to it. Feeling has its large, legitimate, and important place in religion, as in all life. Let us only remember that the very possibility of any self-consciousness, of any moral life, and of any sense of reality depends upon it. Our motives, too, get strong hold upon us commonly only through some feeling. And, above all, in religious education, let us not make the mistake of the mere drill-master. A man may be an admirable drill-master in Greek forms and constructions, and quite fail to awaken any real appreciative interest in Greek life and literature. And one may set forth the most orthodox theological system, and give no single touch of life in and with God.

3. A third danger, to which the educational method is liable, is *losing the sense of God in it all.* Where we are doing and planning so much as in a fully elaborated system

of religious education, it is easy for us to come to think that we are virtually doing all. We too readily forget that, as in any personal relation, the knowledge of God depends upon his own personal self-revelation. Let me remind you once more of that deep word of Herrmann's: "The certainty of God is not the product of human strivings." In our multiplication of means and methods and organizations and conventions, we easily come to depend too much on one another and too little upon God himself. It is quite true and most important that we are "members one of another," and that many of the best revelations of God we get may come through our brethren; but if we are none of us anywhere in direct relation to God himself, our religion is of merely human manufacture. It gives us no such hold as it ought to give, upon the spiritual and eternal.

It is to be noted that there is the same danger in all over-organized revival work. We seem to leave, as it were, no opportunity for any spontaneous work of God in our

hearts. All is prescribed by our methods and directions.

4. Perhaps all the dangers, thus far considered, of the training method may be summed up, in spite of large intellectual enrichment, in *the danger of losing a deep significant inner life as the support of all outer activity*. There is no sure road to such depth of inner life, except through personal experience. The help that others can give must be in doing something to put one in the presence of the great realities whose power they themselves have felt. Beyond that, the man must go alone, to be met of God. There cannot be the slightest doubt that where religion comes to seem to men chiefly a matter of learning of others, there personal religious relation to God tends to drop away, and independent spiritual power tends to decline. Doubtless, great mistakes have been made in the definite seeking of marked religious experiences, but the attempt at least has kept alive the primal truth, that no man can live his religious life by proxy.

5. Once more, our entire discussion suggests, as perhaps the greatest danger of a purely educational method in religion, that it shall make, only in the opposite direction, the great mistake of the revival method—the mistake of *ignoring basic temperamental differences* between men, and insisting that the religious experience of all shall be upon the same pattern. It peculiarly concerns the man who wishes to base his methods of dealing with men upon sound psychological study, to bear continually in mind that the great truths and interests and motives simply do not come to us all in the same way. And it is, probably, as real a mistake to prescribe for all men the method of gradual conversion as to prescribe for all the method of sudden conversion. We must learn, if we are ever to deal justly and charitably with another in religion, that we are not all made upon the same plan, nor led in the same way; and that we have no right to erect our special type of experience forthwith into a norm, by which all others are to be cen-

soriously judged by us. There is no one ideal method of preaching, or of religious appeal. God uses quite different agencies to appeal to different men. There is no difficulty in these agencies working harmoniously side by side, if each does not erect itself censoriously into the one only right and valuable agency.

The man whose natural tendency is strongly toward educational methods in religion, must be especially careful not to underestimate the value of marked experiences, simply on the ground that it seems to him that the immediate change in life is not particularly great, or because the immediate change produced tends somewhat to diminish. He must not forget that his own insights do not give their full result at once, and often diminish in direct effectiveness; and yet, it remains true, that the time of vision of an ideal, the sudden sense of one's own possibilities, may remain a gift of permanent value, and of steadily lifting power.

VIII. THE DANGERS OF THE REVIVAL METHOD

1. Turning, now, to the dangers of the revival method, let me say at once that probably no danger has been so great in the history of revivals as just this danger of *demanding one type of experience from all men*, insisting that where the prescribed experience did not come, there was some deep moral failure in the individual. This insistence has wrought evil in three ways: First, it has tended to lay a quite unwholesome emphasis upon the form of religious experience, instead of upon the real fundamental ethical relation to God and to men; second, it has tended to lead men to more or less superficial and self-deceived imitation of others' experiences; third, it has tended to throw into deep darkness and almost despair some of the most conscientious and clear-sighted men and women, whose temperament hardly allowed the experience sought, and who could not deceive themselves as to the form of their experience, but knew that they had

not come into an experience of the prescribed type.

These three mistakes are still being repeated again and again by many most earnest and conscientious religious leaders. They have had, themselves, some special experience that has been most real and vital to them; about that experience they have gathered, naturally, certain specific theories of the religious life that seem best to fit their type of experience and so seem authoritative, and then in all honesty—not meaning to walk in either pride or censoriousness—they proceed absolutely to prescribe just this type of experience and just these theories as alone admissible in a truly Christian life. All of us are liable in some degree to the same mistake; but it peculiarly besets those whose experiences are marked. And so we see the church cut up into little sections, each one of which seems to itself to have alone the true Christian experience. But let us at least be sure that the unteachable and censorious spirit is no true fruit of the Spirit of God.

2. The peculiar dangers of the revival method, then, are *the dangers that naturally attend sudden and marked experiences.* It is worth while to point these dangers out still more specifically.

(1) For those upon whom these marked experiences have come with greatest power, I have already indicated, there is the danger of resting in these experiences as an end in themselves, and so carrying them to plain excess—a danger repeatedly evident in religious history; and the danger of making their individual experience an authoritative type for all, and so becoming finally very censorious. And these dangers are not slight, nor uncommon.

Besides these dangers, there is the natural danger of reaction which follows any intense emotional experience—a reaction that interferes with the expected results in life. Where such results do not follow, there is then great danger of either self-deception, or of comparative despair; i. e., the man either persuades himself that the sin into which

he may have fallen after his great experience is not a sin, but at most only a mistake, and so begins to juggle with his conscience with the most serious results for his life; or, he says to himself, in despairing mood, "Surely, if such an experience as this that I have had has not delivered me from the life of sin, it is useless to attempt further."

(2) For those, in the second place, to whom these intense experiences did not come so naturally, but who yet felt that they were necessary and so persistently strained after them until at least some semblance of them was attained, there is the danger that attends all straining after feeling—the danger of a more or less forced and abnormal state, that has to be somewhat artificially maintained, and that is quite sure to give finally either a morbidly tense or a hollow aspect to the whole religious life. Neither result would have followed a reasonable regard for their natural temperament.

(3) Just because striking experiences seem so significant and important, the revival

worker himself will be tempted also to underestimate the long preceding time of preparation by others for the harvest hour, and to fail to recognize as well how imperatively the times of great experience require to be followed up with careful, thoughtful teaching and training, that shall not allow their high resolves to be dissipated in mere sentiment, but shall insure a broadly developed, growing Christian life.

The wise revival worker, therefore, must be peculiarly on his guard against the dangers that naturally attend sudden and marked experiences.

3. Moreover, the emphasis of revival workers upon the value of great experiences has naturally, though unconsciously, tended to a somewhat *mechanical and practically superstitious view of the work of the Spirit of God* in the hearts of men. Just because they have thought so much of the form of the experience itself, they have tended to identify it with the coming of the Spirit of God into the life, and to count it forthwith what they

have by preference called the baptism or the enduement of the Holy Spirit. In choosing out of the many New Testament expressions just these impersonal terms, they unconsciously show how impersonally they conceive the whole process. And it is perilous to conceive a relation so intensely personal as religion ought to be, in this impersonal, mechanical, magical fashion. The sublime vital fact in conversion surely is that we have now entered upon a voluntary, life-long, personal relation to God, and so thrown ourselves open to the presence and power in our lives of the personal Spirit of the loving, mighty God. The Holy Spirit is not a thing like water that brings some mechanical cleansing; but the coming of the Spirit is the beginning of a great new powerful personal association that is increasingly to dominate our lives. Christ promises the Comforter, that he may "be with us forever."

The preference for the term "the baptism of the Spirit" seems to me to overlook the

fact that, with a single possible exception, the New Testament never uses this or kindred terms, except where there is a comparison, expressed or implied, of Christ's work with John's baptism. And the whole impersonal conception seems to me further to forget the more important fact that the prevalent New Testament conception in this matter is that of an indwelling personal Spirit—a personal relation. And this prevalent New Testament usage is much to be preferred; for it turns the attention away from the magical and sudden, from the mere experience or feeling side, to the vital fact of the great new powerful personal association with God. Even in the Acts, it is to be noted, the coming of the Spirit *is* not any of the accompanying signs or experiences. And Paul had later to guard his converts very carefully against this mischievous overestimation of marked experiences as such, as his letters to the Corinthians plainly show.

It is not an unimportant matter, in a thing so vital as religion, that our language

should reflect as accurately as possible the best conception we can get of the religious life; and if we really believe that we do come into a personal communion with a personal God, let our chosen language show it. I cannot doubt that the prevalent language in the church concerning the Holy Spirit, plainly fostered by the insistence upon the necessity of abrupt and striking experiences for all temperaments alike, has been distinctly unfortunate in its influence, and has certainly tended to a mechanical and virtually superstitious conception of the work of the Spirit on the part of the great body of the church, though the religious leaders who have given the language vogue doubtless can have intended no such result.

4. There remains one further serious danger to which the revival method is exposed—the fundamental *danger of failure in sensitive, delicate reverence for the personality and the moral initiative of men.*

Probably, it is this not uncommon lack in revivals of reverent regard for the personal

life of other men, that has really been the greatest cause of stumbling to many in the common methods of the revival, leading not a few to abjure the revival altogether, and causing many others who have entered into the work serious disturbance of mind, if not real misgiving.

The relation of a man to God is so deep, personal, intimate, and sacred, that we cannot help shrinking, even if unconsciously, when in all kinds of ways it is dragged out into the common gaze of men. No man of high feelings wishes to wear his heart upon his coat-sleeve, to reveal unnecessarily the most sacred things in his own life, or to demand such revelation from others. And the more deeply sensitive he is to the priceless value of the soul and to the eternal significance of its personal relations to others, the less will he be inclined to force his way into the secret recesses of another's life. As he goes forward into a deepening life of his own, he comes to see how sacred a thing a personal relation may be, and comes espe-

cially to dread in himself and in others this ruthless overriding of the personality of another. He sees that there can be no high, fit relation of man to man or of man to God, where there is not plainly present on both sides this reverence for the person; and with increasing strength he feels that methods that are lacking in this reverence cannot be best adapted to establish those highest relations with God and men for which religion calls.

Moreover, where the aim is, as in all religious work, to bring a man to a choice that shall be absolutely and fully his own, it is peculiarly necessary that the will of the other should never be overridden. Strong personalities are always tempted to dominate in this way the lives and choices of others. They see so clearly and feel so strongly the course the other ought to take, that they practically force that course upon him, leaving him no fair opportunity to exercise his own will. It is especially easy to do this with children, and we need in such cases to be

doubly on our guard; for forced choices make not strong, but weak character. This is probably the prime reason why God's relation to us is so persistently unobtrusive. We are to be disciples of a Master whom the New Testament represents, though he is rightful Lord of all, as standing at the door of these hearts of ours and only knocking—he will not force the door. In such reverence for the human personality we have too often followed him but afar off. And certainly one of the greatest of all the dangers of an ordinary revival is this lack of reverence for the human personality.

I have myself made so much in different places of this fundamental need of reverence for the person, that it may possibly seem to some that I overestimate its importance. Let me, therefore, ask you simply to note the corroborative testimony of two others, though I count most upon the corroboration that comes from my readers themselves, in the witness of their own spiritual sense.

Forbush, for example, in his careful study

of the religious life of the boy, is led to say: "It is a cowardly thing to say personal things and ask searching questions of a boy in the midst of his fellows which you would not dare to ask that boy privately in ordinary conversation. It is to protect these reserves thus rudely assaulted that a boy puts on with his Sunday suit a disguise which he carries to the hand-to-hand encounters of the Sunday-school and Junior Society."[1]

And Drummond, speaking of the most notable spiritual analysts in the history of the church, still feels compelled to say: "They were most of them wanting in that delicacy of handling which makes analysis effective instead of insulting; and many of the Puritans were quite destitute of the foremost quality which distinguishes the successful diagnosist—respect, veneration even, for the soul of another. A man may be ever so gross and vulgar, but when you come to deal with the deepest that is in him he becomes sensitive and feminine. Brusqueness

[1] *The Boy Problem*, p. 166.

and an impolite familiarity may do very well when dealing with his brains, but without tenderness and courtesy you can only approach his heart to shock it. The whole of etiquette is founded on respect; and by far the highest and tenderest etiquette is the etiquette of soul and soul. To know and remember the surpassing dignity of the human soul—for its own sake, for its God-like elements, for its immortality, above all for his sake who made it and gave Himself for it—this is the first axiom to be remembered."[1]

The methods of the constantly improving evangelism which is to come will, then, earnestly seek to avoid these greatest dangers to which it is liable, and which, even under the greatest evangelists of the past, have unnecessarily alienated and thrown into darkness many whom a different treatment would have reached. For, as another has said, "every method or agency used in Christian work must give account to God

[1] *The New Evangelism*, pp. 280, 281.

not only for the souls whom it wins and saves, but also for all whom it alienates and destroys."[1]

The best evangelism, that seems to me to mean, will carefully avoid the mistake of insisting upon one type of experience for all men; it will especially guard itself against those dangers which naturally attend sudden and marked experiences; it will substitute a clearly personal conception of the work of the Spirit of God for the prevalent impersonal conception, which is so liable to become mechanical, if not positively superstitious; and it will cultivate in every bit of its procedure a spirit of deep reverence for the sacredness of the human personality. In so doing it will fairly meet the difficulties that have caused the rather common misgivings concerning the revival method, which were earlier pointed out.

But we need to see not only the dangers of the methods of Christian training and

[1] Rev. Charles E. McKinley, quoted by Forbush, *The Boy Problem*, p. 169.

of the revival, but the positive reasons which may be urged for the need of both, if we are fully to meet the problem set us.

IX. THE NEED OF CHRISTIAN TRAINING

In Christian training I mean to include all methods of Christian nurture as applied to children, and all methods of progressive conformation of men, body and mind, to the Christian ideal — the all-round education that aims to call out the entire man in a full and habitual response to Christ's purpose for him—to give him a body that shall be the best medium and instrument for the spirit, to insure growing intellectual grasp upon all Christian truth, a quick sensitiveness to the finest implications of Christian faith in the emotional life, and a sure response in will and deed to the highest Christian motives.

1. I have already indicated, in my paper before the Religious Education Association, that in carrying out this aim our main

reliance must be upon personal association with men of high Christian character and attainment, and upon expressive activity.

(1) The highest service we can do for another is first to *be* what he ought to become, and, second, to bear honest witness to that in which we ourselves most live—to those great realities in which God most surely finds us. And the preëminent qualities which make a man's witness count with us go right back to himself again; for they are his own manifest deep conviction, our faith in his character and judgment, and our faith in his disinterested love for us. There is, thus, no way in which any effective religious education can dispense with high personal association as its prime factor. The results of Mr. Goodman's wide inquiry into the special needs of the religious work of the Young Men's Christian Association, he believed, primarily indicated just this preëminent need of "strong, progressive, spiritual leadership."

(2) And, in the second place, it is only

as our ideas and sentiments and ideals are put into some expressive activity that we come into real appreciation of them, or that they get their full hold upon us. It is this sound psychological principle which lies back of the whole aim to conform the man, body and mind, increasingly to the Christian ideal. It is believed with reason that such expressive activity will be followed inevitably by deepening feeling and deepening intellectual appreciation. All the so-called secular agencies of the Young Men's Christian Association have here their full psychological and religious justification.

Surely the finest of all fine arts is the fine art of living, and no man will drift into high attainment here. Obviously, we need to carry out, in the light of the most careful study of human nature, the broadest education of men religiously. Drummond makes a strong plea in one chapter of his *The New Evangelism* for this careful study of human nature for distinctly religious ends. And such books as Starbuck's *Psychology of Re-*

ligion, Coe's *The Spiritual Life*, Granger's *The Soul of a Christian*, Forbush's *The Boy Problem*, and James' *The Varieties of Religious Experience*, and the work of the new Religious Education Association, must help decidedly in giving better knowledge of our problem. But it should be noticed that James' book, by intention, confines itself almost exclusively to cases rather out of the ordinary; and that everywhere we need a wider induction than has yet been made.

2. Moreover, even if sudden and marked experiences were regarded as in all cases absolutely indispensable, it would still be true that, if they were to be really significant for high and broad living, they would require careful Christian education both for preparation and for appreciation. There is no way in which the times of vision can dispense with preceding training and later thinking, if the vision is to mean most to us. Any really valuable revivalism, therefore, requires broad Christian education to supplement it; and our best evangelists are increas-

ingly recognizing this even in the very midst of their revival work.

3. But the need of Christian training is much more broadly based. For we have already seen that, in meeting the aim of all religious effort, to bring the man into actual communion with God, the religious teacher is practically shut up to *witnessing* to those realities that have most surely revealed God to him. And we have also seen that, aside from the indispensable personal qualities of the effective witness—conviction, character and judgment, and love—our witnessing needs power to make God and the spiritual life real, rational, and vital. This power requires both a deep acquaintance with Christ, and *a deep acquaintance with our own time*. And these needs hold both for the Christian teacher and for the Christian evangelist.[1] For we may not hope to make the Christian message real, rational, and vital, without a knowledge of the consciousness to

[1] In the remainder of this section I transfer, with slight changes, certain portions of some articles on *The New Evangelism*, written by request for *The Congregationalist*.

which we appeal. The two needs interpenetrate each other; for certain marked characteristics of our time bring us in a peculiar way face to face with the historical Christ.

Let us see, then, first of all, the great advantage which our age, by what it has accomplished, offers to us in the opportunity to deepen our knowledge of Christ and the Christian message, and so to increase the power of our witness. Because Christianity is a historical religion, to know Christ means, to begin with, direct, first-hand, inductive, historical Bible study, book by book. For here in the Bible is the record of the pre-eminent meetings of God with men, and the direct reflections of the supreme revelation in Christ. The Bible, then, must be to the Christian witness, above all, a real book, alive with real characters, permeated with real and powerful personal influences, and there must grow upon him the conviction that in that great line of God's historical self-revelation to Israel, through the prophets

and culminating in Christ, we have to do with far the greatest movement of all history. No season of revival effort can accomplish that aim; it needs the broadest Christian education.

(1) *The Historical Spirit in Bible Study.*— For no man should lose sight of the special opportunity given to our time by the progress of historical criticism. We are now able to put the different books of Scripture into their historical setting to an extent and with a certainty never before possible. It is probably within the truth to say, for example, that for the first time since the books were written men are able to read the prophets as a whole with an understanding of the real historical meaning of all essential portions. Such books as George Adam Smith's *The Book of the Twelve Prophets* and Sanders and Kent's *Messages of the Prophets* put that result within reach of even the ordinary reader. Have we considered how much that ought to mean in making the prophets alive and real to us, and in putting us in living possession of their message?

So, too, have we felt the tremendous significance of the fact that every life of Christ worth reading, outside the Gospels, has been written since 1835? That is, this generation has given to the life of Christ such direct, painstaking, historical study as the world has never before seen; and as a consequence we are able, to an extent not true of any preceding generation, to put the life of Christ into its real historical setting—political, intellectual, social, moral, and religious—and so to understand more certainly the precise *meaning* of his acts and of his teaching. That result can seem unimportant only to a man who refuses to believe that the most significant fact in the world's history is the earthly life of Jesus Christ.

Nor can a thoughtful man overlook this further most significant fact, that biblical theology can be said to be scarcely more than fifty years old. The inductive, historical, systematic presentation of the teaching of the different prophets, of Jesus, and of his apostles is a distinctly modern phenomenon.

Its results are now within reach of any reasonably diligent Christian student, though the mere reading of another man's presentation is by no means enough. Who can estimate the significance for the kingdom of God of the first-hand and comprehensive knowledge of the teaching of Jesus and his apostles that might come to the body of the church through the careful study of such an introductory book as Professor Bosworth's *Studies in the Teaching of Jesus and His Apostles*, issued by the International Committee of the Young Men's Christian Associations?

Neither the church nor its ministry or teachers can be said yet to have faced the full responsibility that is upon every disciple of Christ to know intelligently and thoroughly the life and teaching of Christ. So that Dr. Horton can say, "It is the unhappy delusion of the church that it knows the teaching of Jesus." But, plainly, to deserve the name of disciples of Christ at all, in Dr. Van Dyke's words, "we must count

no pains too great to spend upon the study of that teaching as it lies in the records, and no effort too severe to make in order that it may be restored in its integrity and entirety, rounded and harmonized, within the very center of our minds."

We profess to believe that the supreme revelation of God was made in the earthly life of Jesus; but are we using the new great opportunity of our time, historically to know that life? It must mean great things for Christian teaching and preaching and for the life of the church when the results of the modern return on the part of scholars to the historical Christ are fully recognized. This return to the very sources of our faith cannot be in vain. It is a reasonable expectation that the best teaching and preaching and the best response to both that the world has ever seen lie just ahead of us. But that result can come, as has been said, only through direct, first-hand, inductive, historical study of the Bible, book by book. It is here that a man ought to find his own

communion with God most real; his surest sense of God's personal revelation to him, that will enable him in his teaching and preaching to speak out of his own experience and life. Intellectual study alone is, of course, not enough; but without it the inspiration of the fullest vision of Christ cannot come. Christianity is a historical religion. I need not say how fully such results as these require Christian training of high quality.

Aside from the wonderful return to the historical Christ, and the clear recognition of the historical spirit in Bible study generally, the characteristics of our time that ought most to affect our putting of the truth probably are that it is a questioning and undogmatic age, and a scientific age. These concern both the Christian teacher and the evangelist; but the full appreciation of the phenomena is preëminently the task of Christian education.

(2) *A Questioning and Undogmatic Age.*— In a questioning and undogmatic age it concerns every Christian witness, first of all, to

see clearly that all truths are not of equal importance or of equal certainty, and to be sure that, in his message to his time, the really essential and certain are not weighted down with the subsidiary and doubtful. It is quite possible to be so anxious to press some minor truth as seriously to obscure for many the really vital things. No theory about Adam, ancient or modern, can ever deserve to be coördinate with the revelation of God in Christ.

The same consideration may well lead a man to draw a sharp line between the direct and unmistakable teachings of Jesus, and his own or any other's added inferences and speculations. For his own intellectual peace one may need the added speculations; but authority belongs not to them but only to the teaching of Jesus. To carry a man to the discipleship of Christ it is not necessary to carry him to all the intricacies of any theological or philosophical system. Many things are important, but only a few are of prime importance. This means, of

course, large liberty of individual interpretation; but from that a living church has no cause to shrink, and it must shrink from any lowering of the authority of its Lord.

(3) *A Scientific Age.*—But the most direct suggestions in this line for the man who wishes to be an effective witness for Christ today connect themselves with the peculiarly scientific temper of our times. This temper probably affects all minds today more or less consciously. And no man who wishes to reach men may wisely ignore the essential demands of the scientific spirit. It is not meant at all that the Christian teacher or preacher must be widely informed in science; but he must know scientifically his own great themes. And there is the more need of insistence upon this point, because the natural temperament of the spiritual witness tends to theoretical vagueness and to an unwillingness to use practical means; whereas the very spirit of science is found in the recognition of the universality of law, and in the determination strictly to trace all

effects back to their precise elementary conditions.

If the Christian witness now is to be able to meet this scientific temper, he must know and be able to state the great laws of the spiritual world, remembering that his problem lies in the sphere of personal relations. He must see with some clearness and definiteness the precise conditions upon which the sense of reality of the spiritual world depends, be they personal, ethical, psychological, or physiological; above all, never forgetting that self-control is always positive. (And the educational work of the Associations has made real contributions in all these respects.) He must get some real appreciation, as he will then be sure to do, of the complexity of life and of the indispensable need of time and of growth in the spiritual life. And he will then discern that strain has no rightful place in the religious life; that the business of the religious teacher or preacher is, not to stir men to a hysterical strain, but to bring them to a steady, rational

recognition of laws, to a faithful fulfilment of conditions, which can be known and stated, and which will certainly give results in time, in feeling, in intellectual appreciation, and in life.

Emphasis on the Teaching Side.—All this means, necessarily, a new emphasis on the *teaching* side in all religious work, for one cannot deal chiefly in exhortation and still make clear the laws and conditions of a true spiritual life. And yet the most effective exhortation is often a clear putting of the laws under which we must live out our life. These laws, it should be noted, are primarily those of personal relations, and contain in themselves the strongest appeal. And it is just here that the religious worker—whether teacher or evangelist—will be best able fully to meet the scientific demand for the recognition of law and growth, earlier noticed, and at the same time do full justice to a deep inner religious life. But I feel certain that commonly the feeling and will of men are stirred by preaching and Sunday-school

teaching beyond the point where they know how to act intelligently. More or less consciously they are crying out for definite instruction. They are exhorted vaguely to some course of conduct; but no definite statement is given them of the precise steps through which they are to enter upon that course. Such vague exhortation is almost worse than useless, for feeling and desire have been aroused only to be fruitlessly dissipated. And we need to remember that it is as true of the Sunday-school lesson or the sermon as of the theater, that the stirring of emotion that gets no expression, that is not put into act, tends only to a weak sentimentalism. It is of the highest importance, therefore, that the way to the expressive act shall be made unmistakably clear.

A moment's consideration of the need of the *young*, moreover, should make it plain that the extreme reaction from expository and proper doctrinal teaching and preaching cannot be justified, but that the teaching side constantly deserves a large place. The

comparatively young constitute not only a large, but by far the most hopeful portion of the field of any religious worker. And it is vain to expect to make of them intelligent and reliable Christians without much clear and definite instruction. The ease with which great numbers of Christians are swept into Christian Science and other exegetical and religious extravagancies and vagaries surely betrays the lack of earlier well-grounded Christian instruction. Nor is a revival of the catechetical class, however wisely conducted, enough; the Sunday-school work and the preaching must contain more real teaching.

A Historical Catechism.—If we are not quite to fail in our real duty—especially to the young, but not to the young alone—we must face, more seriously than most Protestant churches have recently done, the work of the Christian teacher. There should be, no doubt, something like real catechetical instruction of the young, though for the very reason that Christianity is a historical, and ethical, and spiritual religion, this should be primarily

and mainly historical, such as is illustrated, for example, in Dr. Bruce's *With Open Face.*

Careful Discussion of Elements.—Besides this, there is crying need of much more clear exposition of the *elements* of moral and spiritual and definitely Christian teaching—a careful going over of such questions as: What is it to be a Christian? How does one become a Christian? Why should one be a Christian? A wise and Biblical treatment of these elementary questions, that aims at clearing up misconceptions and reaching a plain, positive and tangible result, takes one really into the deepest and most vital themes, and would help not only those not Christians, but tone up the lives of Christians themselves and make them in turn intelligent, helpful witnesses to others. Even mature and thoughtful Christians are often grateful for a simple, clear, but suggestive putting of these very elements of the Christian life.

The Right Kind of Repetition.—In our religious work, too, we must not shrink from the entirely conscious purposed repetition of the

teacher. The great themes are to be returned to, without apology and with clear purpose, again and again, to get and to give the steadily deepening view which can only so come. It is absurd to expect a miscellaneous class or audience, not primarily students, to get to the bottom of any great theme through a single presentation of it, however able and skilful that presentation may be. And, moreover, this rather small pride of not repeating himself makes a man ingenious in hunting up much smaller themes than those that ought to occupy the attention of himself and of his pupils or people. It is more important to have a great theme than a novel theme. And, in truth, the most engrossing things are to be found in delving into the great rather than in pursuing the new.

Psychologically, I do not see what right we have to expect people to be steadily built up in Christian truth and grace, where the Sunday-school teaching and the preaching do not definitely build from week to week on what has preceded, where there is

not some clear plan and some real progress. The most brilliant set of miscellaneous discourses ever spoken could not possibly have the building power for either pastor or people of such works as Dr. Horton's *The Teaching of Jesus*, or Dr. Dale's *Christian Doctrine*, both of which were originally prepared as series of sermons for their people.

Surely one cannot face these broad needs of Christian living and thinking without a new sense of the indispensableness of the broadest and most thorough religious training. These highest interests cannot be studied too deeply or met too fully in systematic education.

X. THE NEED OF THE REVIVAL

Is there a like, real and permanent need for some form of revival effort?

Assuming, above all, a wise leadership, and assuming that the revival is carefully guarded, as I believe it can be, against the dangers in revivalism that have been noted,

and assuming that the pressure of it is not put upon young children, it seems to me that our answer must be clearly and frankly in the affirmative.

No doubt, with such guarding certain somewhat familiar features would be either entirely dropped or greatly modified; the points of emphasis would change, in some cases considerably; the appeal would be broader in its range, and individual adaptation would be much more accurate and delicate; and great care would be taken in line with the suggestions of the last section to give the message special effectiveness for our own time. It seems to me also probable,—in order to avoid, on the one hand, excessive emotional appeal, and, on the other hand, to get into closer, more intelligent and more effective touch with men,—that less effort will be made to gather immense audiences; but rather that smaller, more thoughtful gatherings will be preferred, and the work become more individual and proportionately quieter, deeper,

more significant, and more permanent. In all lines of attempts to stir public interest I judge there is a growing feeling that the immense convention has been rather overdone. The aim now is, rather, thoroughly to enlist a much smaller number of strong, thoughtful men and work out upon the community through them. Some such change may occur in the use of the revival. But it will, I must think, still have its real and important place.

1. The drift of our entire discussion certainly leads us to anticipate such a result. The *temperamental differences* between men, that we have been obliged to recognize, themselves make it highly probable that at least a considerable proportion in any community will most easily respond to some special effort, to some appeal out of the ordinary, in some season that gives opportunity for their subconscious life to break through into consciousness and power. For those whose temperament preëminently fits them for sudden and marked experiences

some kind of a crisis is needed; and a revival season is probably likely to furnish the best, if not the only hopeful, time for their entering definitely upon the Christian life. Such a time seems almost required for such, if the religious life is to be to them thoroughly real and vital. And the church must not repeat its old mistake of meeting the needs of those of but a single temperament; though it must meet the needs of those of the one temperament in such a way as not to repel and endanger those of the other.

2. But more than this is true. It is not merely a single temperament that needs the revival method. A wise revivalism has in all probability *a real contribution to make to us all.* The points of contact noted between sudden and gradual conversions would themselves suggest this. We found that no sharp line could be drawn between the two types of conversion. Both had their significant crises. And these critical points mean much for any temperament. Matthew Arnold certainly

was not given to over-much emotion, but even he could say, as though speaking of the psychologist's subconscious self, of the "buried life" in us all:

"Only—but this is rare—
When a beloved hand is laid in ours,
When, jaded with the rush and glare
Of the interminable hours,
Our eyes can in another's eyes read clear,
When our world-deafened ear
Is by the tones of a loved voice caressed,—
A bolt is shot back somewhere in our breast
And a lost pulse of feeling stirs again,
The eye sinks inward and the heart lies plain,
And what we mean, we say, and what we would, we know;
A man becomes aware of his life's flow,
And hears the winding murmur, and he sees
The meadows where it glides, the sun, the breeze."

Probably none of us are wholly insensible to the meaning of such an experience. The moments of insight, the times of vision, the fresh awakening to the significance of life—these mean very much to us all. And we may be wisely and rationally helped to them; and we all need such help.

Four psychological facts may well have weight with us here:

(1) In the first place, the way in which our character tends to "set like plaster"—the comparatively early period at which the psychologists tell us the most important life-habits tend to establish themselves—all this is most earnest emphasis upon the importance of right decisions promptly made. We cannot wisely ignore any rational means that will better insure such decisions.

(2) Moreover, in his study of the will, James says that "all those 'changes of heart,' 'awakenings of conscience,' etc., which make new men of so many of us may be classed" under that form of decision that comes "when, in consequence of some outer experience or some inexplicable inward change, *we suddenly pass from the easy and careless to the sober and strenuous mood.*"[1] Now, if our greatest decisions do commonly grow out of such moods, the presence of such moods may be of vital importance. This is another psychological fact we may well heed.

(3) And we can do something to make

[1] *Psychology*, Briefer Course, p. 432.

the sober and strenuous mood possible for ourselves and others. No feeling or mood can be directly produced by willing; but we can reach it indirectly through attention. Two laws of attention specially concern us here.

In the first place, in an intelligent life the attention needs to be selective. Not our entire environment makes us, but that part of our environment to which we *attend* makes us. Through selective attention, then, we may and should determine the elements of our environment that are to count most with us. If the great religious facts and truths are to weigh with us as they ought, they must have attention.

In the second place, the greater the number of objects before the attention, the less intense can the attention to any one object be. Extension prevents intension. This means that the mere multiplicity of events and interests in our lives, even if wholly innocent in themselves, inevitably hinders such attention to the great spiritual

realities as shall give them their legitimate power with us. In other words, we cannot expect men to get that "firmer hold upon religious realities," of which James speaks, that shall give them the sense of deliverance which comes with a really unified life, without prolonged and concentrated attention to those realities. The "sober and strenuous mood" is most certain to come only so. Just that needed opportunity, now, for prolonged and concentrated attention to the greatest realities an intelligent revival would give. And there is no way in which we can escape these primary laws of attention. It is vain for us to expect the spiritual life to mean much to us while we give it no fair chance at us.

Even in the strictest educational processes we know how much persistent staying in the presence of the great values means to us; how much at times an absorbed attention reasonably extended counts, and how impossible it is to get the same contribution from mere scattered bits of attention, however

faithfully given. If we wish, then, religious interests really to be among the great interests or the supreme interests of our lives, it is reasonable and alone reasonable that we should give them occasional times of prolonged and concentrated attention, not only as individuals but as communities. Such times of unusual attention to religious themes, just as similar times in other fields, have, of course, their natural limits that are to be recognized; the same degree of attention cannot be wisely long continued, but for a reasonable period they have a very distinct value.

(4) One further psychological fact has its bearing here. Nowhere more than in the determination of spiritual atmosphere do we seem members one of another. I think there can be no doubt that the fact that many others are at a certain time giving attention to the deepest questions of life, is itself of very real help to the production in one of the "sober and strenuous mood" out of which great decisions may be born. As I have else-

where said: "Apparently there is such a thing, for example, as a spiritual atmosphere in an audience—not, it may well be supposed, a magical matter, but really determined by the tone of the minds composing the audience. The actual mood of the hearers and of the speaker makes a difference. Results, great and important, are so changed often quite unconsciously. It may well be that God is the medium in all this. The attitude of the auditors is like unconscious, silent praying to God—the praying of their life, of their spirit."[1] If this is true at all, it gives a further reason why an intelligent revival may bring valuable results to any one of us. Our friends may thus perform for us in peculiar degree what Emerson says is the great office of a friend—"to make us do what we can." It is very much to be brought into the mood in which we are capable of our best. Even a passing vision of our real possibilities may be a permanent uplift. We certainly cannot afford, in the deepest interests of our lives,

[1] *Theology and the Social Consciousness*, pp. 165, 166.

to ignore our membership in one another. The "season of special religious interest," as we call it, is in this respect a social opportunity of great significance.

3. And let me remind you once more of the *important place of feeling in all life.* We have already seen that one of the great dangers of strictly educational methods in religion is the ignoring of feeling. So strongly does James feel the importance of the place of feeling in religion, that near the close of his long inductive inquiry into religious phenomena he says: "You see now why I have been so individualistic throughout these lectures, and why I have seemed so bent on rehabilitating the element of feeling in religion and subordinating its intellectual part. Individuality is founded in feeling; and the recesses of feeling, the darker, blinder strata in character, are the only places in the world in which we catch real fact in the making, and directly perceive how events happen, and how work is actually done."[1]

[1] *The Varieties of Religious Experience*, pp. 501, 502.

We might perhaps feel that James had here overestimated the place of feeling; but such an estimate by him may at least suggest that the fact that the revival tends to bring some real feeling into the religious life, if this feeling is rationally stirred, is hardly an objection, but may rather be a real reason for the use of the revival. We do not shrink, in other spheres of life—in music, literature, art, friendship—from feeling that arises normally in the presence of great realities and values; we need not shrink from feeling similarly arising in religion. And the importance of feeling for religion as giving the sense of reality, and giving powerful motive for action cannot be wisely overlooked. It may well be true, as Coe says, that "we are suffering not from excess of emotion in religion, but rather from too little emotion, from the narrowness of our emotional range." From this point of view, too, therefore, if the dangers previously noted are guarded against, I cannot doubt that the revival has real psychological justification.

XI. RELIGION AS A PERSONAL RELATION

For myself, the conception that best brings together all the types of religious experience and best enables one to do justice to all, that can include the sudden and the gradual conversion and the life that seems to have lived always in the light, that can include the methods of both Christian training and the revival, that in particular can do full justice to feeling in religion, and yet indicate its plain limits; and the conception, which at the same time seems to me truest to the lines of Christ's own revelation, is the conception of the religious life as a personal relation with the personal God. The conditions and laws of such a life would be those of a deepening friendship. And this thoroughly personal conception seems to me best of all able to do justice to the deepest elements of Christian experience, at the same time that it guards most delicately against all possible excesses. It is able, I believe, to take up into itself all the justifi-

able elements of mysticism, and yet avoid its errors. It gives, it seems to me, a true mysticism in which both the points of view and both the methods we have been discussing may agree, and, agreeing, keep all the very highest in the religious life.

Let me quote here, then, in conclusion, a few paragraphs in which I have elsewhere tried to set forth some of the elements of this true mysticism.[1] These elements imply, at the same time, a definition of mysticism at its best.

"The justifiable elements in mysticism may be said to include: the insistence on the legitimate place of feeling in religion as a real and vital experience; the emphasis on one's own conviction and faith; the real difficulty of expressing the full meaning of the religious experience; the demand for a complete ethical surrender to God; and the faith in the real unity and worth of the world in God. Now, if one tries to bring together these justifiable elements in mysticism, the

[1] *Theology and the Social Consciousness*, pp. 77 and 82–84

truly mystical may all be summed up as simply a protest in favor of the whole man—the entire personality. It says that men can experience and live and feel and do much more than they can logically formulate, define, explain or even fully express. Living is more than thinking.

Moreover, it probably may be fairly claimed, not only, as has been already pointed out, that this personal conception of religion enables us best to point out its laws, but also that all of the mystical recognition of the emotional which is valuable or even legitimate is preserved, and far more safely and sanely conceived, in a strictly personal conception of religion. It may well be doubted, if it is possible in any other way, both to do justice to feeling in religion and at the same time to keep feeling in its proper place. Is it possible briefly to indicate both the recognition of emotion and the control of emotion in religion?

The true mysticism recognizes that the supreme joy is 'joy in personal life'—joy in

entering into the revelation of a person; and it believes with reason that a growing acquaintance with God must have such heights and depths of meaning as no other personal relation can have. It is not, therefore, afraid or distrustful of true emotion—of joy or of peace, of intense longing or of keen satisfaction—in the religious life.

But the true mysticism knows at the same time that deep revelation of a person is made only to the reverent, that the conditions are in the highest degree ethical, and above all must be recognized to be so in religion. It does view, then, with deep distrust an emotional emphasis in religion that ignores the ethical. It cannot forget that Christ thought that everything must be tested by its fruits in life.

And a true mysticism knows that the spirit, reverent of personality, leads to a self-restraint that does not seek the emotional experience simply as such on *any* conditions; but, knowing the supreme psychological conditions of happiness and character and influence, it

loses itself in an unselfish love, and in absorbing work, and in rational attention to the great spiritual realities, and understands that it must simply let the experiences come. It will have nothing, therefore, to do with strained emotion, or with the working up of feeling for its own sake. It seeks health, not merely the signs of health. It prizes, therefore, the joy that simply proclaims itself as the sign of the normal life and so positively strengthens and cheers, but it will have nothing of the strain of emotion which is drain.

It is interesting to notice that it is exactly this true psychological attitude concerning the emotional life that Phillips Brooks believed that he found perfectly reflected in Jesus. 'The sensitiveness of Jesus to pain and joy,' he says, 'never leads him for a moment to try to be sad or happy with direct endeavor; nor is there any sign that he ever judges the real character of himself or any other man by the sadness or the happiness that for a moment covers his life. He simply lives, and joy and sorrow issue from his living,

and cast their brightness and their gloominess back upon his life; but there is no sorrow and no joy that he ever sought for itself, and he always kept a self-knowledge underneath the joy or sorrow, undisturbed by the moment's happiness or unhappiness.'"

This strictly personal conception of the religious life seems to me to deserve emphasis, then, not only for the special reasons implied at different points in our discussion; but also, and particularly, because it furnishes a conception in which those who believe most either in Christian training or in the revival can heartily agree, and can find all their greatest positive contentions included, at the same time that the dangers of both methods are carefully guarded against. It is a conception that cannot justly be called either radical or conservative, but belongs to the eternal essence of the highest religion, as Christ reveals it, and so may well do its full service for us all, of whatever point of view. I have hoped, especially, that it indicated a way in which the Young

Men's Christian Association might be true to its splendid achievements and its best traditions in both lines of Christian work, and might go forward to still larger achievements, through an intelligently guarded and intelligently coöperative use of both methods—Christian training and the revival.

HOW TO MAKE A RATIONAL FIGHT FOR CHARACTER

In trying to point the way to a rational fight for character, let it be clear from the start, that there is no attempt here to find some lower substitute for Christ and the great motives of religion, but rather positively to state those conditions of all kinds, involved in our very natures, which we need to heed if Christ and the great Christian truths are to have the power with us they ought to have.

Any man who believes that God is the Creator of him, body and mind, must also believe that in some true sense God has expressed himself in the very nature of man's being. God does not mean to ignore the conditions involved in our natures, nor may we. He has, doubtless, not contradicted himself in the double revelation of himself in our being and in Christ. And

the great revelation in Christ will mean most to us, only as we heed most carefully the laws of our natures. Not through deliberate disobedience to those laws, but through careful heeding of them, are we to come into character and life. We are not to forget, then, that the laws of this being of ours are laws of God, and, therefore, sacredly to be observed.

In calling careful attention to the constitutional conditions under which we all have to live out our lives, I strive simply to answer a question that was brought me some time ago by an old pupil of mine, who said, "What are we to do in those poorer moments when the higher motives have lost their appeal?" That is the question.

1. In the first place, it seems to me, that at that lower moment when it looks as if everything were failing one, it is well for a man to say to himself with all seriousness, "*Everything is now at stake;* it is fight or die." That is the situation. A friend of mine, with the marks of a serious disease

upon him, consulted a distinguished specialist. The physician, after going carefully over his case, said to him: "I think the disease has not gone so far but that, if you will rigorously follow this regimen which I prescribe for you, you can still pull through." My friend heard him out, and said, "Why, doctor, I should simply die if I had to live under that regimen." The doctor somewhat gruffly turned upon him and said, "Well, die then." He had just that one chance. Let a man say to himself, in like manner, in one of those lower moments when he is likely to be engulfed by temptation, "It is fight or die."

It is a very significant thing that, in all branches of the Christian Church, the old shallow talk about sin has ceased, and that there is no branch of the Christian Church, today, that dreams of sweeping multitudes of men, without reference to their condition, into heaven and the presence of God. Men have come to see that to be saved is to share the life of God, and to

share the life of God is to share his character, and *so* to share his blessedness; that God means to save us to character, and that there is, therefore, no way out for any man except by coming into character. There is no other salvation. In his poorer moments, then, let a man say to himself, "I have simply to let myself go on along this line in which I am now tempted, to have it all over with me,—to be lost, absolutely lost." For men have come to see to-day, as they never saw before, that the very utmost that any man, by any possible way of thinking, could promise anybody in the future life is, that, at much greater pains, under greater difficulties, traveling a longer way back to God, he might have opportunity to do just that which now he ought to do. There is no escape in the universe of God but by character. We are shut up to that. Everything, then, is at stake in temptation.

2. Moreover, I think a man ought to ask himself in these lower moments, Why the

lower moments? And the second suggestion, therefore, that I have to make is: *Keep yourself persistently at your best.* You have no right to have these lower moments continually breaking in upon your life. Just as in health that is the secret, so here in character it is the secret. You are to guard conditions and strive to keep yourself at your very best. Not "tolerable" health, but superb health, what Emerson called "plus health," must be the aim. In the same way, no man can be certain of character who is willing barely to keep the breath of moral and spiritual life in him, and is not aiming persistently at the very best of which he is capable, and therefore conscientiously observing the conditions that will keep him at his best. It is the subtle gradual deterioration which we are to fear as we fear death.

3. In the third place, if we are to fight rationally, we need definitely to *consider the conditions under which we live,—bodily, mental, and of association.*

(1) And, first, a rational fight for char-

acter has its *bodily conditions*. I suppose there is hardly a clearer lesson in all modern psychology than the unity of man, mind and body. One may like it or one may not like it; it makes no difference. We are not now disembodied spirits, whatever we may be hereafter; we are in the body; we have to get on with our body; and we have to study the conditions of our body, if we expect to make such achievements as we ought to make in our moral and spiritual life. And these conditions are not far off. Let no man think that they are unimportant. What is the problem of character? The problem of character is, ultimately, the problem of self-control. That which distinguishes you from the animal below you, and that which distinguishes you as a sane man from an insane man, is, to no small degree, this power of self-control. The animal, James says, has a "hair-trigger constitution." What does he mean by that? He means simply that the animal, having an impulse, must yield to it; but as a human being you can hold yourself

in check, and not yield to impulse, through attending to some other considerations.

Self-control is, then, the root-virtue of all virtues. It is at the very center of character. But the center of self-control, of course, is will. And the center of will is *attention*. For if this temptation which now besets you is not to sweep you off your feet, what must be done? You must be able in the presence of the temptation to hold your attention fixed upon those higher considerations that ought to prevail, but seem now in danger of not prevailing; and if you can do that, you are safe; and if you can not do it, you are lost.

The center of character is self-control. The center of self-control is will. The center of will is attention. Now what has all this to do with the body? Just this. The greatest cause of fatigue is attention; that is what tires more than anything else. It takes nervous energy to attend; and the supreme condition, therefore, of power of attention, so far as the body is concerned, is surplus

nervous energy. That is the whole problem. Character, self-control, will, attention,—its supreme physical condition, surplus nervous energy. One has no right, then, as a man who means to fight an honest moral fight, to disregard the conditions through which he is to get surplus nervous energy. That means that he will definitely plan for it, that he is going to see to it that he gets sleep enough, to see that he gets exercise enough, to see that he attends to all those conditions that have to do with surplus nervous energy; especially, that he will avoid every species of excess, particularly emotional excess; and that he will thus honestly before God do what he can to keep in himself surplus nervous energy. Then he will have a margin of capital, with power to attend, with power to will, with power, therefore, of self-control. The danger of fatigue is, then, manifest. The record of Saturday nights in this world of ours is a tragic record; because that is the time when men are run down, at their worst

physically, and when, therefore, they are most exposed to every temptation.

Now, one can not always control the conditions. There will be times when, in spite of all precautions, a man will find himself necessarily and rightly fatigued. But one is then to bear in mind that at that time he is to be specially on his guard against sudden onsets of temptation. There is nothing more clear in modern psychology than that the weakest in us, bodily, mental, moral, tends to come out in these moments of fatigue; and that, therefore, at these moments we are to guard ourselves with special care against sudden temptation.

Sometimes one comes to the beginning of the day with the consciousness that he is plainly not at his best, that he is on a low physical plane, that it is going to be hard for him to be what he ought to be that day. That is the day when one can know he has a fight on hand. One must prepare for it from the very beginning and watch it to the end.

(2) In the second place, there are *mental conditions* to be carefully considered, if one is to fight his moral battle rationally. For it is not only true that we are one, body and mind, but it is also true that this mind of ours is in a wonderful degree one; and the unity of the mind makes it imperative that there should not be lack at any single point. We do not know when we are sapping the foundations. Let me take simply two or three illustrations of the need of heeding this unity of our mind, where many might be taken.

And, first, *you can not play with your memories* and be what you ought to be as moral men. There are men, for example, who like so well to tell a good story that it grows continually on their hands, and they simply get where they can not tell the truth if they want to. You know what happens under such circumstances. These men cannot trust their memory. Now, the power of holding yourself in the presence of temptation often depends upon this: that you are

able to recall vividly and with scrupulous accuracy the exact results of your previous experience; and, if you have played fast and loose with your memory, it will play you false in the hour of peril.

And note this other danger—*vagueness of thought.* If you allow yourself in it, you are not simply interfering with your intellectual growth; you are doing something to sap the foundation of your moral life; for the moral life is made up of a series of volitions that involve the definite choice of definite means to definite ends; and vagueness of thought, vague promises, vague aspirations, do not go well with that kind of direct, definite willing that belongs to character.

Especially, in this matter of mental conditions, do not forget the *necessity of the power of attention*, and remember that anything that you do at any time really to strengthen your power of concentrated attention is so much added to your moral capital, and anything you do at any time to break down your power of attention is so

much further preparation for disaster. If, then, you form the habit of going into your college lectures day after day and dreaming of the ends of the earth while you are there, you are not merely not doing your work as you ought to do it, but you are doing something to break down this power of attention upon which your character depends. On the other hand, every time you hold yourself rigorously to the task that is appointed to you for the time, definitely attend to it and carry it through with concentrated attention, you are adding to your power to resist temptation. The human spirit is not a bundle, but an organic unity, and you cannot break down the mental and not affect the moral.

(3) Character has besides and preëminently conditions of *association*. Here we touch upon what is really the supreme condition of all conditions. We know but one absolutely certain way to make character, and that is, through surrendering, persistent association with those who have such a character as we seek. That is the only way.

Character is caught, not taught. It can not be given in lectures. But if you put yourself side by side with the man who has the spirit that you want, and surrender yourself with open-mindedness to the association with him, you will assuredly catch his character. But you can get it in no other way. We shall need to return to this greatest of all conditions later from a little different point of view.

4. Moreover, in our fight for character we need to *remember that self-control*, which is at the very center of character, in spite of its name, *is always positive*, never negative. I think many men have made disastrous mistakes at this point.

(1) That means, first, on account of the relation of mind to body, that one is to *seek positive help from the body*. I think Browning has that in mind in the Rabbi Ben Ezra when he says:—

> "To man propose this test:
> Thy body at its best,
> How far can that project thy soul
> On its lone way?"

I do not think that this is a skeptical, cynical question; but I think it is a challenge, "a godlike challenge in the night to our too reluctant wills." Any man who means to be the man he can be in character must say, "I am going to get positive help out of this body of mine."

And if that is to be true, he must make his body the best *instrument* that he can make it for the spirit, the very best medium for the spirit to work out through. I suppose that it ought to be true that a series of photographs of a man taken from year to year through his life ought to show that the spirit is increasingly dominating the body, and that the light of the spirit, yea, of the Spirit of God, is increasingly shining out through his face and bearing and mien.

The man who intends to get the most help from his body, will, besides, make his body the very best *foundation* that he knows how to make it for the varied demands of life, broadly laid, deeply laid and well laid.

He will further see to it that his bodily

exercise is a direct aid, as it may be, to intellectual and will training. For all the higher forms of bodily exercise, Romanes tells us, are exercises even more of the higher brain centers than of the muscles. Make your body help your soul; make your body project your soul on its lone way. One can sit down passively before nature and regard it as a limitation, if he will; or he can say, By the study of the laws of nature I will learn its secrets, and I will make nature serve me. And one can do just that with reference to his body.

Your body, once more, is an immediate *trust* from God for which you are responsible; and, in the sight of God, you are to cultivate not only, as one says, "the grace of a blameless body," but you are to cultivate the grace of a positively helpful body.

(2) Moreover, if self-control is to be positive, one must remember that *control of the emotions is always indirect.* You can not directly determine whether you shall feel or not. Emotion spontaneously arises in the

presence of its object. That you can not help; but you can direct your attention to another object. The small boy, who is looking through a fence at a patch of watermelons that is not his, can not prevent his mouth from watering, *but he can run.* And you can not keep your emotions from arising in attention to the exciting object, but you can *think of something else.* You are not clay in the hands of your circumstances. You were endowed with that which makes you akin to God in his creative power—a will. You can use that will in attending to something other than this object which now works upon your emotions. We are often told, today, that our environment makes us. That is a dangerous half truth. The whole truth is this: Not your environment makes you, but that part of your environment to which you *attend* makes you. The same environment means very different things to different men. Why? Because different men are attending to different things in it. Let ten men travel over exactly the same route in

Europe; do they come back with the same impressions? By no means. Each man has seen and gotten what he attended to.

You are, then, to control your emotions indirectly through attention to some other object. You may also control your emotions by *acting in the line of those emotions that you think you ought to have.* At a given time, for example, a man may be feeling far from cheerful and without courage. This, at least, he can do: he can take a good, long breath, and stiffen up his backbone, and put on the mien of cheer and courage, and, so doing, he is far more apt to become cheerful and courageous. There are two sorts of selves in you, a lower and a higher. You can be true to your higher self, or you can be true to your lower self. But you are bound to be true and loyal to your higher self, to the very highest vision that is given you. And one of the sensible, helpful ways to get the emotions you think you ought to have is to act in the line of them. It is to no man's credit to act as ill

as he feels. He is rather bound often to act much better than he feels. And so acting, he will be helped to better feeling.

(3) In the third place, positive self-control means that you are *to attend*, as I have already implied, *to something else* than the temptation which threatens to engulf you, to replace that tempting thought with some other. Do not merely fight a thought. You can not get rid of a thought — this envious, foul, or hateful idea that is in your mind — by simply saying, "I won't think of that another minute." All the while you are saying this, you are persistently keeping it in mind, you *are* thinking of it. You can get rid of it in just one way—by thinking of something else. You must take the positive way out. The law is merely this — it is a very simple law: You can not have an empty mind, and you can not think of two things with concentrated attention at the same time. As you try to follow this suggestion, it may seem to you that you can think of two things at the same time, but you will be mistaken. The trouble

is in lack of concentrated attention. When you seem to be thinking of two things at the same time, you are really thinking first of one thing then of another — letting the thought you ought to hold be broken in on continually by the tempting thought. Only keep your attention steadily fixed upon the consideration that ought to hold, and it will hold you.

(4) And, in the fourth place, positive self-control means that we are to heed that principle which the psychologists call the *impulsiveness of consciousness;* that is, that every thought, by its very presence in the mind, tends to pass into act, and will do so if it is not hindered by the presence of some other thought leading in some other direction. That principle is of very great importance in all our moral and spiritual life. If you are sitting in the parlor of a friend, while you are waiting for him, and there is an open letter on the table, and you are not thinking particularly of what you are doing, but have your eye on the letter, before you know

it you will very likely put out your hand and take it up and begin to read it, until you recall yourself with a start. The single idea, unchecked for the moment by any other, was present in the mind; it passed into action almost in spite of you. The teaching of modern psychology, then, is that a thought in your mind will pass into act unless it is checked by some other thought; and for our moral life this is strenuous counsel to *withstand beginnings*. Do not dally with the temptation. Do not tarry in the presence of it. Do not do in thought the act to which you are tempted. Avoid the least thought of it. The thinking has its immediate bodily effect and has its immediate tendency to pass into act. Consequently, when you dally with temptation, when you see how far you can go in imagination without toppling over the precipice of overt sin, you are simply heating some brain center, and getting a thought ready to discharge into act. What is it but playing with sparks over a powder mine, nay, putting one's

finger on the trigger of a gun and beginning to press it, and yet expecting it not to discharge, when one keeps thinking of the thing he ought not to do, and still hopes to be kept from it. All this is only in line with the Scripture: "Keep thy heart with all diligence"; "Resist the devil, and he will flee from you"; "Every man is tempted, when he is drawn away of his own lust, and enticed."

But we can withstand the beginnings of evil, once more, only by conquering this tempting thought that is with us now by attending to some other thought. Anything that supplants the tempting thought will help, if it isn't anything more than running, or saying the multiplication table. There was seen some time ago, in the city of Denver, a man running as for his life through the suburbs of that city. I suppose an onlooker would have found it rather hard to explain what that man was running for. As a matter of fact, he was fighting for his life with the liquor habit, and the appetite was strong

upon him just then. He could not stop to consider or argue the matter at all; he knew just one thing—he must get out of the range of the saloons. It was a help to run. Of course, I need not say, it is far better and far safer than to trust to the trivial supplanting thought, to be able to bring the great considerations before you—the highest motives, the inspiring personalities, the greatest person, Christ. In fact, the very difficulty in temptation is to make the consideration which would check the temptation *stay* in mind. It needs the strongest motives and interests. The lesser ones seldom avail. Is there, then, no person the thought of whom will help you in the presence of this temptation—your mother, your child, your wife, your noblest friend, Christ Jesus himself—that can pluck you out of the power of this temptation? God has rescued many a man in dire temptation through the thought of some others whom he loved, and who loved him. Sometimes, when one feels desperately that he has no care of the conse-

quences for himself, the thought of another who believes in him, who trusts him, though it is only a little child, will deliver him as from the mouth of the pit. And, let us keep it real to our minds that no one cares so much, loves so much, or trusts us so fully as Christ.

(5) And positive self-control will mean, further, that you are to *resist the evil with the good;* that you are not simply to stop doing evil things because they are evil, but that you are to get into the attitude that Spinoza calls the attitude of the freeman, and have done with the evil because you have something a great deal better to do. Change your negatives into opposite positives. I have little hope for a man who goes through his life saying, "What is the harm?" What kind of attainment can a man make in his moral life, if his one great question is, What is the harm? and if he does not replace that question with this other, What is the very best thing that is now open for me? For, next to the evil, the good is the worst

enemy of the best. We must try Chalmers' "expulsive power of a new affection."

And that will mean that every temptation we shall take as a *positive opportunity;* and it may be just that. And when next you are under the pressure of strong temptation, remind yourself that you have the opportunity now to prove your loving loyalty to the Lord Jesus Christ. You have your opportunity of conquest, of victory. You have your opportunity for progress in the direction opposite to the temptation. It is an opportunity, real and great. I suppose it is some such thought as this that St. James has back of his words: "Count it all joy, my brethren, when ye fall into *manifold* temptations; knowing that the proof of your faith worketh patience"—steadfastness. "And let patience have its perfect work, that ye may be perfect and entire, lacking in nothing."

5. In the next place, if we are to make a truly rational fight for character, we need to remember that, *body and mind, we are*

made for action. The body, one of our psychologists tells us, is only a machine for converting stimuli, coming into the brain by the afferent nerves, into reactions, going out by the efferent nerves. And the principle of the impulsiveness of consciousness shows with equal clearness that in mind, too, we are made for action. Every idea tends to pass into action. We are made, then, for action. This is the real justification of the far slower methods of the laboratory and *seminar* in modern education. One must do, to know. It is not enough passively to receive an idea; if it is really to be yours, you must express it in some way, you must put it into act. Your idea or ideal is not fully yours until you have expressed it. The resulting law for character is clear and unmistakable: *That which is not expressed dies.* If you would kill an idea, deny it absolutely all expression; it will die. On the other hand, if you have an idea that you wish to live, to be a reality, you must express it. You may not rest content with

fine thoughts, and fancies, and sentiments, and feelings, and aspirations. If you are not willing to become mere sentimentalists, you must put them into act. Some of us have been in the habit of speaking of the danger from the theater and from novel reading, in arousing emotions and sentiments that we simply allow idly to be dissipated. We need to remind ourselves that the same law holds for emotion and sentiment, however aroused, whether by theater, or novel, or concert, or lecture, or sermon. If you have been stirred to moral feeling in any way, as you prize your moral life, see to it that your feeling gets some real and tangible expression,—put it into act.

This principle of expression has this further application of central importance. Christ wishes to save you into his own life of ministering, self-sacrificing love. The character into which you must come, then, is that of self-sacrificing love. But you cannot live the life of love alone. If you are really to love, you must show it, you

must express it; you must yourself enter upon some ministering, some redeeming activity, of your own for another. You can, then, make no hopeful fight for your own character, without beginning at once a service for others. In some of our asylums, I am told, some of the less insane are set to care for cases a little more serious; and the men find in this responsibility for others not only distraction of attention from their own cases, but a constant strong motive to self-control, and so best win back their own sanity. In like manner he will be most surely redeemed into the loving character who enters most heartily, himself, into loving service for others—into real redeeming work. This is no doubt one of the chief keeping forces for the converts in city mission work.

6. And, finally, *the ease with which, under temptation, you can direct attention to the highest motives will depend upon your previous interests and habits of thought.* Consequently, every bit of time that a man spends in the positive pursuit of higher things, in the presence of

the best things, getting *habituated* to them, staying persistently, above all, in the atmosphere of the life of Jesus Christ—every bit of time so spent is positive preparation for temptation. Give the best persistently a chance at you. The evil wrought in a man's imagination by a single vile story may well illustrate the power that the persistent good may have. Christ's apt use of the Scripture in his temptations shows that there had been habitually deep, earnest dwelling on the best things, that stands him now in stead. It is no superficial quoting that he does. So the Spirit of God, let us be sure, will use with us in temptation that part of his Word that we have earnestly and prayerfully put beforehand into our thought and life. That is the sword of the Spirit in temptation. The habitual, earnest use of the Bible, thus, not only gives God a chance at us at the time of our study, but also gives later help. It is one of our most practicable ways of associating with Christ. In the light of the principles we are now considering,

Paul's counsel to the Philippians, which seems at first quite lacking in urgency, gets its full justification: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think* on these things." Give them *habitually* a place in your thought, and it will be enough. The rest will care for itself. The mind readily recurs to its habitual associations.

And so we return once more to that which is the foundation of all, and the one unfailing way to character—*persistent association with Christ.* The only effective road to character we know, is through personal association with the best. The dynamic is finally personal always; in it God graciously allows the lesser personalities, down to the latest Christian, to share; but the fully adequate power for the production of the highest character is only in the greatest

person, Christ. Only as men put themselves persistently, habitually, in his presence, is character secured. And a man is to do this, not vaguely and with mere mystical emotion, but with earnest, intelligent determination to know with thoroughness and appreciation the earthly historical manifestation of God in Christ — to become saturated with the spirit and teaching of Jesus until he has caught his *convictions* of God and the spiritual world, and has come to share his *feeling* toward God and man, and has taken his *purposes* of the Kingdom upon him. Only so, do we prove ourselves real learners of Christ; only so, are we faithfully fulfilling the conditions through which we may abide in Christ and Christ in us, and through which the Spirit may take the things of Christ and show them unto us. Christ means, so, personally to deliver us. And a man may count, as upon the very laws of the universe, upon the certain results of persistent association with Christ.

Under temptation one needs the strong-

est motives. Now the most powerful forces in life are personal; and of all personal relations, the incomparable one — that which gives meaning and value to all the rest, that which has the capacity to become for any man who enters heartily upon it the mastering power of his life—is the relation to God in Jesus Christ. Here and here alone is the greatest dynamic for character and life; and so Christ says, "Abide in me and I in you." "Apart from me ye can do nothing."

Let me summarize briefly a number of other considerations that may well weigh with a man in his fight for character.

(1) In the first place, *call the temptation by its right name.* And upon this point hear one of our great American psychologists, Professor William James, of Harvard University:—

"Where, however, the right conception is an anti-impulsive one, the whole intellectual ingenuity of the man usually goes to work to crowd it out of sight, and to find for

the emergency names by the help of which the dispositions of the moment may sound sanctified, and self or passion may reign unchecked. How many excuses does the drunkard find when each new temptation comes! It is a new brand of liquor which the interests of intellectual culture in such matters oblige him to taste; moreover it is poured out and it is a sin to waste it; also, others are drinking and it would be churlishness to refuse. Or it is but to enable him to sleep, or just to get through this job of work; or it isn't drinking, it is because he feels so cold; or it's Christmas day; or it is a means of stimulating him to make a more powerful resolution in favor of abstinence than he has hitherto made; or it is just this once, and once does not count, etc., etc., —ad libitum—it is in fact, anything you like, except *being a drunkard*."—You would not believe that a man could offer such excuses to himself, even if a psychologist did say it, if you had not been guilty of just such unspeakable folly yourself with

reference to your own temptations.—"*That* is the conception that will not stay before the poor soul's attention. But if he once gets able to pick out that way of conceiving from all the other possible ways of conceiving the various opportunities which occur, if through thick and thin he holds to it that this is being a drunkard and is nothing else, he is not likely to remain one long. The effort by which he succeeds in keeping the right *name* unwaveringly present to his mind proves to be his saving moral act."

And so, with reference to your temptations. If you are a student, have you been doing your studying, for example, in a way that you know is not right? Then see to it yourself. Call it by the right name. Do not call it "ponying" and do not call it anything else but lying, living a lie. There are many other things in your college life and in all living to which you can apply the same line of thought. Call the temptation by its right name.

(2) In the second place, learn yourself,

and yet without undue introspection. You can not go by others. The fact that a thing is safe for another man does not prove that it is safe for you. Reduce the occasions of temptation to a minimum.

(3) In the third place, fill your time with positive service and good. Do not drift. Have *definite* things on hand to do.

(4) Remember, in the fourth place, the promise of God that you shall not be tempted above that you are able. Do not make the miserable weakling's excuse, that you can not help it. You can help it. "God is *faithful* who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape." And I think I may appeal to the consciousness of every man that, when under strenuous temptation he has still yielded, as he looks back upon it, he can see that there was a certain point when God, as it were, held the temptation in lull and showed him a clear way out and he refused to take it.

(5) And lay solemnly to heart that other counsel of Paul: "Let him that thinketh he standeth take heed lest he fall." Few things are so stumbling as our conceit of ourselves. Keep, I pray you, the sense of constant dependence; apart from Christ you can do nothing.

(6) And next, forget the things which are behind. It may be failure or it may be success that lies back of you; in any case, we are not to live in the past; forget the things that are behind. Press forward. Discouragement is of the devil. Sometimes a man is likely to feel that he is in a particularly religious frame of mind when he is discouraged. Nevertheless, nobody profits by your discouragement but the forces of evil.

(7) If you do fall, go back *at once* to Christ. Here, again, I think many of us are often misled. We think that it is not quite respectable and fairly Christian to go directly back to the true life in relation to God and men; we think we should continue for days, perhaps, what is really a false penitence.

The true penitence is shown in prompt surrender to duty.

(8) And if you even doubt whether you are a Christian at all, do not debate it, but be one now. That is the whole of the matter, so far as you are concerned.

(9) And remember that other golden word of Cecil's: "Duties are ours; events are God's." You are not responsible for the results; you are responsible for the duties. Leave the rest with God. Do not carry his burden.

(10) And do not forget, finally, the help of suffering. You will come to praise God that at certain times He put you in fiery trial. "Ye have not yet resisted," the writer of the Hebrews says, "unto blood, striving against sin." And, sometimes, it seems as if it were only through suffering that some temptation loses its power over us. "Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind."

And this is life—temptation, trial, struggle, conflict, possible victory—the strenuous life!

You can not cowardly give up. And you need all the help you can have; and the only adequate help is Jesus Christ. If there is one man in history who, above all other men, I think, may be called a man of mighty will, it is the apostle Paul—certainly he was no weakling; but it was this man of mighty will who said, "O wretched man that I am! who shall deliver me out of the body of this death?" He found but one deliverer: "I thank God through Jesus Christ our Lord."

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